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Editorial

I

Nanking Board Policy and Programme.

This is a matter of some interest to most of our Theological Schools in South East Asia, and as the Editor has just returned from two important meetings of the Board in New York, which he attended as Field Representative in Asia, it seems a good opportunity to report on these decisions briefly.

It can be said at the outset that the Board was considerably influenced by the discussions of Asian School Presidents that took place in July, at the meeting of our Association of Theological Schools in South East Asia.

The following are the main points in the Board's decisions, taken on November 19th:—

1. To continue the programme of Theological Study Institutes for the coming 5 years.
2. To continue to support the South East Asia Journal of Theology.
3. To provide Fellowships for advanced study, primarily for Asian Faculty Members, probably from 4 to 6 per annum.
4. To provide short-term support for new Asian Faculty appointments in a clearly justifiable department, for a period not exceeding 5 years in any one instance, subject to negotiation with the Board's Representative in Asia, and on an annually diminishing basis.
5. To continue scholarship aid for students, provided local scholarship aid is at least 50% of the total required.
6. To provide for the improvement of Libraries.
7. To close down gradually the Christian Classics translation programme and to build up a new programme of writing and translation of basic theological texts, in consultation with the Theological Education Fund Committee of the International Missionary Council.
8. To provide for an occasional visit to South East Asia of qualified Theological professors from the West, and for exchange professors within South East Asia.

This represents an important under-girding of Theological schools in our area, and in thanking the Nanking Board for this assurance of their continuing concern and help, we give thanks to God for what this Fund has accomplish in the past, both in China and South East Asia. We pray that it may be possible before long to resume fellowship and common study with Theological Educators in China, and share the benefits of the insights they have gained during these testing years.

II

Basic Theological Texts—Writing and Translation.

At its recent meeting in Paris, the Theological Education Fund Committee resolved to support a massive programme of producing Theological texts either by original writing in regional languages—19 language areas are envisaged!—or by adaptation of existing texts. Regional co-operation is to be encouraged in planning and carrying out this programme, and three Pilot Schemes are to be launched in three language areas as follows:—

- (i) French speaking Africa and Madagascar.
- (ii) Andhra Desa in South India.
- (iii) Portuguese-speaking Latin America (Brazil) and Portuguese-speaking Africa (Angola and Mozambique).

In addition, T.E.F. itself is going to initiate a Pilot Project in English in consultation with areas in Africa and Asia where English is widely used as the medium of Theological Education. This will probably need to be worked out on two levels at least, i.e., below and above 'matriculation' standard.

It is in connection with this particular part of the T.E.F.'s plan that the Board of Founders has approved a new texts programme, and given their Field Representative authority to make specific plans in this direction, in consultation with Dr. Marcus Ward of T.E.F. and with South East Asia Theological Educators. Dr. Ward is preparing a list of 50 titles, including books actually in print, and those requiring to be written, in accordance with the following outline:—

- General Reference—main basic tools.
- Biblical—General, including language study.
- Old Testament—General introduction and selected commentaries.
- New Testament—General introduction and selected commentaries.
- History—General and regional.
- Ecumenics—the science of the Church Universal, conceived as a world missionary community—its nature, its mission, its relations and its strategy.

Doctrine—Historical and Systematic, and including selections from original texts.

The Study of Religion, Philosophy, Philosophy of Religion.

Ethics and Moral Theology.

Practical Theology (Pastoralia).

World Religions.

A related and indeed, a prior problem, affecting especially all schools where Theological teaching is in a national or regional language, while the libraries are mainly English, and affecting also schools that use English as the medium of instruction, is the need to evolve a uniform system of teaching English to non-English speaking theological students. This requires a selected word-list—perhaps a 'theological' adaptation of Fries and Travers' *English word-list*, or Michael West's *General service list of English words*; and the production of graduated lessons which could then be used in all theological schools in Asia Africa and Latin America for English teaching. Those responsible for the writing of basic texts in English would then limit themselves to this "service vocabulary", probably at different levels of 1000, 2000 or more words.

The difficulties encountered in Asia and Africa in using the excellent "*World Christian Books*" and the "*Christian Students Library*" arise chiefly because the English vocabulary used is not scientifically adapted to the needs of students in these areas.

Although it is one of main objectives of the T.E.F. programme to encourage original writing in regional languages, there is also a great need for translations of theological texts into some widely used languages. So far as Southeast Asia and our Association are concerned, Chinese and Indonesian are the languages where this need is greatest at the moment, though a good deal of sound work has already been done. The Nanking Board's programme should enable us to initiate some useful experiments along these lines, and encourage faculties to work on co-ordinated assignments. We should then be in a good position to fit our regional efforts within the larger plans of T.E.F.

So far as the Theological Schools in Southeast Asia are concerned, the task of co-ordination and planning should be carried out by the Executive committee of our Association, in line with decisions taken in July 1959.

Here, in these various aspects of what is probably our greatest single need in theological education, is an exciting, basically relevant, and demanding task lying to our hands. Let us see to it that the faculties of our schools in Southeast Asia play their part in this grand strategy of theological education.

III

The Third Theological Institute in Singapore.

Some further information about the 1960 Study Institute will be found elsewhere in this issue, and we hope to discuss the Institute's theme—"Christ and Culture—the Encounter in Southeast Asia" in the next two issues.

Schools have been invited to nominate their delegates and the prescribed books are now on their way to all school libraries, while certain selected books are being sent personally to the delegates themselves. No subject could be more vital to theological education than this one. A clearer understanding of the culture in which we live, and to which many of us belong by birth and education, ought to set us 'wrestling' in Peniel intensity with the biggest problem facing our Churches. It is no new problem. It has existed from the beginning. It is the problem expressed in the well-known prayer: "Give to thy Church a deeper insight and a wider outlook; that the eternal message of Thy Son, not confused by the traditions of men, may be hailed as the good news of the new age, and as new life for the world."

The new age in Asia has come upon us with new scientific attitudes and techniques, new political organisations, new hopes and aspirations, as well as new fears and perplexities. It has come to us with new evaluations of old cultures, in which religions have played a dominant role in the past, and are expected to play a new role in the present.

The theological task in the midst of this new-old cultural vortex is stupendous, and it has scarcely begun. The interaction or encounter between the Gospel and these cultures has not really taken place yet on any significant scale. The confusions of the traditions of men are there no doubt, but the Asian Churches have not yet seriously and theologically grappled with them, felt their attraction and dynamic power, and been 'put out of joint' in wrestling with them, at the same time carrying off from the encounter the blessing of God, and a limp!

At any rate, we hope great things of the 1960 Institute in terms of such wrestling. We shall be ably led by Dr. D. D. Williams and Dr. Van Doorn, and several 'resource personnel' who know the Asian cultural situation well. In preparation for the Institute, delegates are being asked to work on some specific themes relating to the general theme, and we hope to publish some of these later.

IV

Taped Teachers!

Among the books received, readers will notice that we have had sample copies of 'Tapes in the Campus Library', put out by Campus World Inc., Los Angeles, California. This opens up a vision of the Erewhon Theological Seminary somewhere in Asia, in the immediate future—Faculty: 2 to 4 'live' professors, and 20 'taped teachers', outstanding authorities in their fields, from all round the world, and available to students in English and the national language. Perhaps we might even see a school run by one 'live' President/Director of Studies, using batteries of tape recorders, and a library of tapes!

While confessing to some forebodings about the possible mis-use of such aids, we can see that these 'taped teachers' could mean valuable additions to the faculty strength in some of our hard-pressed Theological Schools in Southeast Asia. They cannot provide that vital factor in the teaching process—the personal encounter, with its immediate sensitivities and responses—but as a means of bringing outstanding authorities to Asian classrooms, this "Campus Library" opens up a wide field of possibilities.

So far only four tapes (each with a playing time of approximately two hours) are available in Theology. There are other series—sociology, speech, music, history, English, etc., that might well be very serviceable tools in the hands of the 'live' teacher.

We have not yet had time to listen to the two tapes received, but we look forward to experimenting with them and will report on results and reactions later.

J. R. F.

Some Impressions of the Libraries in Protestant Theological Educational Institutions in Southeast Asia and their Implications for the Christian Church

(An Address given to the American Theological Library Association at Toronto Canada, by the Librarian of Yale University Divinity School)

RAYMOND MORRIS.

There is a danger in making a report, such as I have been asked to do, lest opinions and judgments go beyond supporting evidence. A four-months' trip through the Orient does not establish one as an authority or insure good judgment and "a little learning is a dangerous thing." The Arabs have a saying that he who would write a book about a land must do so in the first three weeks or live there thirty years.

In my visit to the Orient, I saw much and I hope that I learned much. But such comments as I feel free to make must be weighed as necessarily tentative in nature. Southeast Asia is a complex situation. It is not a cultural or a political or an economic unity and few generalizations can be made about it without qualification. I do not know what to make of much of Protestant theological education in this area, nor can I so much as isolate the problems relating to it, let alone suggest an answer for the problems which I see.

My assignment was carried out primarily under the auspices of the Board of Founders of Nanking Theological Seminary, and secondarily with the Theological Education Fund of the International Missionary Council. I also did some work for the World Council of Churches, for the ATLA Board of Microtext, and I never forget that I am an employee of Yale. I was asked to assist in the development of the libraries of Protestant theological institutions in this area of the world. A request for such assistance had come from the field. As a part of the assignment, it was planned that a Workshop or Seminar be held at Silliman University in the Philippines, to which those charged with the responsibility for the libraries of the various institutions were invited. Almost without exception, the theological seminaries or colleges in that part of the world do

not have a trained librarian in charge. Usually this responsibility is assumed by the instructional staff serving on a rotating basis. In all, we had representatives present from eight countries and sixteen theological institutions for a course lasting three weeks. In this course we attempted to define the place of the library in theological education for this area, something about library procedures and methods, and more about subject matter and book desiderata. We discussed how library service is related to educational methodology, the nature and methodology of theological education, and the place of intellectual effort and discipline in the life of the Christian community. It was for me a very stimulating group, interested in their problems, eager, alert, intelligent, and exceedingly kind and gracious in every way. I am greatly indebted to them and I feel strongly committed to help them in any way that I can.

First, perhaps, a word about Protestant theological libraries in this part of the world. Physically speaking, what kind of libraries are they? By and large, these are modest libraries, some of them very modest libraries indeed. In size of book stock, they run from a few hundred to as many as four or five thousand volumes, with an annual book budget, if one may describe it as a budget, of perhaps five hundred dollars or less. The quality of the book stock, however, is more descriptive of the strength than is the size of these collections. There are a few, a very few, collections of books of good quality. The libraries at Siantar and Djakarta in Indonesia contain well-selected books, quite on the scholarly side, even though the collections are modest in size. Most of the collections, however, leave much to be desired. Many of these libraries suffered severe losses or were destroyed in the war. Their current book stock represents material brought together in recent years, much by way of gifts from America. In this we have not shown too much imagination and certainly very little understanding of their real needs. Too many of the books are, after a manner, good enough books. The important point is that they are not books which have been selected for the job in hand. They do not bear directly on the task of theological education as reflected by the curricular demands of the schools. The receivers of these gifts have been embarrassed by this misguided generosity on our part, and books have been kept which should never have been consigned to them. Almost all of these collections could benefit from drastic weeding. The need for resources for book acquisition is great.

As the book collections vary sharply in quality, the libraries vary in nature relating to equipment, organization, and administration. Most of them are poorly organized and many lack a catalogue or an index as we know it. Usually there is some rudimentary attempt

to class the books by broad subjects; a few have been organized and classed on Western schemes. In this matter of organization, East is East and West is West. The East is simply not organized as we are here in the West. This is not intended as an invidious comparison or a value judgment. It would perhaps be more correct to say that they have their way of organization and that it differs from ours. By and large, to a Westerner, they do not seem to be so conscious of such matters as efficiency or improvement in efficiency. Human effort is frequently cheaper than equipment though, in the case of some libraries, no one is directly responsible for their administration or supervision. Time seems to be less important and pressures to accomplish objectives as we know them in the West are relatively absent. One is not so inclined to speak in terms of goals or objectives or production or other Western organization clichés. Organization, as we know it, simply is not as important to them as we think it is to us. It is a different mode of life. This attitude or social habit presents no little problem in the library.

The East has seen the West, and some things they admire and some things they do not admire. But one of those things which they do admire and would have, is the equipment of the Western library for the East. Here American influence is great. They admire our libraries over most of the areas I visited. They admire American educational methods less. The dominant educational traditions in this part of the world are the Dutch in Indonesia; the British in India, Burma, Hong Kong and Singapore—in the latter two, with an underlying Chinese educational pattern; and German in Japan. American influence is seen in the Philippines. In higher education and certainly in theological education our American contribution has not come off well, and our competence in these areas does not enjoy the confidence of Southeast Asia, for ample reasons. As far as American churches or mission boards are concerned, in general they have not understood the meaning or the place of the academy, the college, or university education of a high order. Much of our educational effort in the East has employed progressive methodology. These efforts seem to be more successful on the levels of elementary or secondary education. I would venture to suggest that the Protestant missionary movement has been not anti-intellectual but rather non-intellectual in character. Thus we have the inconsistency of Eastern admiration for our American libraries as the tool of education, but a widespread distrust of America in matters cultural or educational on the part of mission leadership trained on the Continent and in Britain. But, important to us, much of his distrust is well earned.

This area of the world is prone to look more seriously on American library methods than on our educational efforts. We find widespread American influence here, not all of which is for the good. American

methods have not worked out well for the reason that, in too many respects, these methods represent the imposition of a Western institution upon an alien situation. It is understandable that in taking over our library methods, the East should do so without sufficient adaptation, criticism, or modification. For instance, many of these libraries use the Dewey Decimal classification without significant modification. The Dewey schedule in the two hundreds (Religion) is, in the minds of some of us, not only faulty for us, but it is much more limited for them. The Union Theological Seminary schedule which we use at Yale and, as I have said publicly, is perhaps our most satisfactory theological classification of books for Protestant situations (though I concede it has grave limitations inherent in it) works well enough for us for the large collection. But when used in a library of a few hundred or a thousand volumes, it becomes a wilderness that is hopelessly complex. When it is applied, as it often is, by one who is untrained in library science, it becomes like the Biblical account of the world before creation, without form and void. It presupposes *religionsgeschichtliche* methodology, late nineteenth century or early twentieth century theological interest, and is thoroughly Western in context.

Our book classification schedules presuppose collections of size. They do not work well in the small collection. But more important, our schedules are oriented to the West. I recall discussing the Dewey Decimal schedule at the Workshop Seminar, where we were exploring where various classes of books should be placed and we came to the section on the Far East. Someone quipped, "Far from what?" We Westerners must see ourselves in the perspective of the Oriental. To the Oriental, the West, especially America, is new and, in terms of civilization, without great depth. We have nothing that compares with the venerable antiquity of the Chinese culture which reaches back into the dim, distant past, and was rich in cultural achievement while the West was yet barbarian. This is a part of them. This is what Western provincialism does not understand.

To return to this matter of the classification of books. We have no universal scheme for a classification reflecting world civilization. Our schemes, Dewey, Union Theological Seminary, Library of Congress, and others, are oriented Westward as they should be. The East must develop a classification scheme of its own to reflect life as it appears to them. This may be a new scheme or it may be a modification of an existing scheme. These people are entirely capable of doing this. We can be of help to them and they can learn from us. But let us not assume the role of omniscience that implies that our way is *the* way and they are wrong if they do not follow it. We can be most helpful if we help them in their own terms.

In addition to classification schedules adaptable to their needs, there are other tools and requirements which these libraries should have. They need a simple manual on how to organize and develop a library. It must be kept simple and yet anticipate growing complexity at which time more advanced manuals can be appropriated. In time they will need to develop a list of subject headings adapted to their needs. A manual on how to use the library and how to use a book is a desideratum which should be placed high. These tools will be forthcoming; they must be developed in terms of the need, the psychology, and the situations existing in this area of the growing Church.

It is important to note that in important respects the libraries in the theological seminaries of Southeast Asia serve a different purpose from the libraries of the institutions in our Association. When we speak of the libraries in our Association, we think not only of the instructional staff and service to them, but we think to a great extent in terms of the student. The library of Southeast Asia, however, is essentially a tool for the instructional staff. The students, by and large, do not use books; or perhaps it is more accurately said, they use books in a different way than we do in the West. The basis for this lies partly in the matter of communication. While English is the most universal language in this area, proficiency in the use of English on the part of the average student leaves much to be desired. It is their second language and their seeming ability to speak or read English does not necessarily mean ability to "think" or to "theologize" in English. It is furthermore important to note that proficiency in the use of English is and can be expected to continue to decline in the foreseeable future. In general, we must observe that proficiency in English in South East Asian situations does not admit the use of a mature book in theology on the part of most of the students. Such theological books as exist in English of simple linguistic construction are unsuitable in substance, and especially in cultural implication and context. Consequently the student is unable to use books as we use them. As a result the methodology of instruction necessarily becomes essentially that of lecture and examination procedures. This is abetted by Oriental educational traditions. Students take notes on lectures which they diligently master to hand back in the examination. The result is a tremendous difference in the kind of product achieved and this has wide bearing on the use of books in education. The book is not used in dialogue with the author or for comparison in matters of substance or interpretation. The methodology places a high premium upon rote memory. The knowledge that is garnered assumes a static quality. Books become known through the medium of the instructor and not at first hand. There is no work habit involved in the process

of theological education which the student carries out from the school to his task in the Church. This means that the Christian community, even when it is led by the trained pastor, is a community that proceeds apart from the discipline of the printed page—the discipline of intellectual effort. Experience warns that this can lead to theological impoverishment, to instability, to isolation and withdrawal from life and movements which shape the destiny of men. There is much more to Christianity than impulsive humanitarianism or subjective mysticism.

There are further complicating factors. The salary of the native ministry is low. These salaries do not permit the native pastor to buy books, that is, Western books, at our highly inflated prices. Christian literature in translation into Mandarin or Indonesian or other languages is most limited and inadequate to do the task which is required. There is no program under way in Protestantism which by the greatest stretch of imagination may be expected to meet this need. The problem with its implications does not seem even to be widely recognized.

The theological seminary or college graduate, then, moves into his life work with no hope that what he has begun in his formal education can be continued or nurtured in the Church. The society in which he works is frequently one devoid of a book tradition or having a quite different book tradition than ours—viz., that of the Muslim and his holy book, in a holy language, read by the holy man; or that of the scholar as one who has mastered the book, i.e., committed it to memory, etc.—or it may be his society is one that is emerging from a semi-literate culture. Consequently many of the intellectual and spiritual forces which are brought to bear upon the Western pastor—for instance: the radio, television, the daily newspaper (especially the better newspaper), periodicals, books, and human discourse reflecting these stimuli—these various means of communication and stimulation are absent. The pastor is, further, a Christian and therefore a member of a minority group. All of these factors combine to make tremendous differences in this matter of intellectual and spiritual stimulation.

It is to me a cause of alarm that few whom I met seemed to have thought extensively or deeply about this problem. It would be almost unbelievable to think that others had not confronted this problem. I should exempt the names of men like Kraemer, Freytag, Hoekendijk, Bishop Neill, and a few—but only a few—others. Altogether too few Christian leaders see what this problem is. Here, then, is an area of crucial importance which needs to be carefully examined and thought through. We need experimental effort to determine what can be done in such a situation and what its bearing upon theological education may be.

This brings me to the observation that by and large, theological education in Southeast Asia is suffering because it has been a too-direct transplanting of Western institutions and methodology without a sufficient adaptation to indigenous factors. The theological schools are replicas of what was remembered in 'the old country', in the Netherlands, in Britain, or in America, as the case might be. More frequently, they are not replicas but caricatures or exaggerations of features of the old tradition. The structure, the philosophy of education, is Western, and it doesn't work well. It presupposes frequently a different kind of cultural context, a different kind of pre-theological training, or it presupposes a proficiency in communication which does not exist. It presupposes a place of the book in its methodology without sufficient consideration as to the kind of society that its product, the theologically trained pastor, will serve. The context of thinking in the Report of the Bangkok Conference on Theological Education in Southeast Asia is Western. I do not believe that Western theological education and its methodology will work in the East apart from drastic modification. What is required here, then, is educational leadership, imagination, and experimentation, including a greater willingness to trust the genius of Asian leadership.

This suggests other problems in theological education in Southeast Asia. Theological education in this area needs instructors and teachers, men trained to do this very specialized piece of work. Our churches and our mission boards have failed to anticipate the dynamic nature of the Asian revolution (who did?) and its influence on mission work, and the hour is now late—later perhaps than we think. They have failed to appreciate the place of the trained educator, the place of the intellectual discipline and the place of the contemplative life in the Community of Christ. Their strategy seems to have been, and this, perhaps, was a calculated risk, to broaden the base of the Church through evangelism, but this has been done to the neglect of the development of leadership, especially native educational leadership. Now that forces and movements of the new day require the withdrawal of the missionary, the Christian community suffers.

There is a widespread need for the development of a corpus of Christian literature which in terms of communication is simple in linguistic construction, suitable in substance and content and culturally oriented to those who are to use it. We have made some modest beginnings such as the World Christian Books—the most successful venture to date—and the Christian Students' Library. There has been a beginning of the translation of Christian literature into Indonesian. There has been some translation of Christian classics into Mandarin. But most of the efforts of the Christian literature societies have been devoted to literature addressed to the Christian layman in the form of translation of Scripture—a factor of utmost

importance,—and manuals and helps dealing with the spiritual life, etc. All of this is required and it is not to be belittled. But the literature of which we speak is for a different purpose. It is for use in theological education for the theologically trained pastor to be used in training and at work, and for the educated layman. By the very nature of the case, much of this will need to be produced by the Asian community itself. Western scholarship cannot do all of this, and indeed should not attempt to do some of it at all. We can be helpful in many ways. It is not hopeless if we can understand the nature of the problem and its implications. We are not going to move beyond this situation in theological training until we understand its implications and provide the tools to change the educational methodology and effect new and improved social habits in learning and education.

The problem, however, is stupendous in its implication. When one thinks of the multitude of languages and dialects involved and, because of growing nationalism, that we must expect the use of these to increase and not decrease; or when one considers the rigorous requirements for editorial competence, the cost of publication, translation, distribution, etc., this aspect of the problem of theological education appears to be most formidable. It is not helped because we Christians have not learned to work together. One of the distressing impressions that one gains of much of Protestant mission work in Southeast Asia is that, while it is a situation requiring a grand strategy, in many respects we seem to be unable to work together in terms of such strategy. America's contribution to this has not been favorable, especially our recent sectarian efforts. The retribution of the Almighty on this scandal of the Church is grave in its implication.

Without becoming unduly pessimistic, one cannot fail to gain an initial impression that the whole matter of educational leadership of Protestant Christian missions in Southeast Asia may be in serious jeopardy. This is not to overlook existing leadership which, while limited in numbers, has been truly amazing in the use of the gifts and grace God has granted. For these stalwarts we are grateful and give praise to God. But the hour calls for greatness in numbers we do not possess. We are not to assume that here is a mustard seed which is destined to grow like unto a tree. It could very well be in many areas that Christian effort will become diluted or inhibited, or that it will be stamped out. The deficiencies in outlook of the missionary movement are not going to be corrected by expressions of pious sentimentality, by promotional programs of breadth without depth. Practice without insight becomes shallow. Many things are needed to support the Church in its culture, and among these is a strong, vigorous, and well-trained ministry and leadership. The Scriptural injunction is that "You shall love the Lord your God with

all your heart, and with all your soul, and with all your mind." It would not be too much to say that the vigor of the Church tomorrow will be seen in the quality of the ministry it recruits and trains today. The Christian communities in this area are to be commended on the vigor of Christian life which they exhibit. They are to be commended for the kind of leadership which they have recruited and have led into places of importance. But the odds are nigh overwhelming. There is much that we in the West can do to help if our approach is in terms of selfless love and disinterestedness. The day of missions in this sense is not over. The days of missions in terms of cultural transplantation are limited or, in the Providence of God, should be limited. But to learn in the school of Christ to love men because they are men, to love mankind because it is mankind and we are children of one Creator—the Father of our Lord Jesus Christ, and to live the works of love as becomes this love, is in itself timeless and eternal, for our hour is but a watch in the night.

[Editor: Raymond Morris has shown himself to be a good friend of our theological schools in S. E. Asia, and we have already benefitted greatly from his professional advice and criticisms. We have printed this address with his permission because it seems to us to raise a number of vital issues. Some will find it too devastating perhaps, but we hope it will evoke some discussion, and certainly some self-examination.]

Sumatra to Burma

An experiment in theological teacher exchange.

LOTHAR SCHREINER, Nommensen University, Sumatra.

Rain, rain and more rain. This was Burma for me when I arrived at Mingadalon airport for a teaching engagement at Burma Divinity School, Insein. But the reception on Seminary Hill was warm and friendly, such as to make me feel happy and at home. How had I come there?

The Singapore Theological Institute was to be held in August. Since a number of theological seminaries were in session at this time, arrangements had to be made to enable such schools to send delegates to the Singapore institute without disrupting the schedule of teaching in the respective seminaries. Such was the case with B.D.S., which sent Dr. Paul Clasper, professor of Biblical Theology, to Singapore. Since Nommensen Theological Seminary was on vacation during the months June through August, I was able to go to Insein to take over Dr. Clasper's classes. It was a real privilege to me to accept the invitation of the B.D.S. This venture of teacher exchange was made possible through the generosity of the Nanking Board of Founders.

Before I went on my way I had some correspondence with B.D.S. about classes, subjects, campus activities and other particulars useful to know beforehand. A course in Systematics had to be continued for the third year class and a course in Biblical Studies for the fourth year class. We considered, whether I should carry on precisely from where Dr. Clasper would have to break off, or if I should rather choose a subject of my own in line with the general course set down in the B.D.S. curriculum. Connecting our lectures would have looked something like this: one class had come as far as discussing the task of theology and the human-divine character of the Bible. In their turn, general and special revelation as well as the arguments for the existence of God would have to be taken up. After careful consideration it seemed more practicable to give a unit of my own. I decided to give a verse by verse exposition of selected passages of St. Mark's Gospel, for Biblical Studies, and an introduction to the Churches of S.E. Asia, their confessional position and background, for Systematics (Symbolics), each course to be held 3 hours a week. I made sure beforehand that neither of these topics had been included in the curriculum in order to avoid overlapping or repetition. So much for the planning. What about the execution?

The students were of varying ages and backgrounds. Some were retired civil servants with a wide experience in church work; some belonged to the average seminary student age group with a university matriculation certificate. For none of the students was English their mother tongue, but for some it had become an element of life, while for others it was only a medium of instruction. Since most of the students came from non-Burmese linguistic groups, such as the Karens, Kachins, Shan and Chin groups they were naturally expected to master the national language any way. So it called for yet another effort to know and to use English in addition to their mother-tongue—and the national language. But the students were a mixed group not only in regard to age, previous training and mother tongue. Of a varying nature too was their religious upbringing. There was the student from a third-generation Christian home; he would be familiar with Christian ways of thinking and even fond of theological reasoning. There was the student from a Buddhist home who was the only Christian in his family and for whom all questions of theology were questions of faith intimately related to the building up of his Christian personality. The majority of the students, however, had known and breathed the Faith from childhood. But the former religion of the first-generation Christians, i.e., Buddhism, was an issue present in the classroom. This was felt highly important for the adaptation of the teaching to the needs of the students. To draw out the picture of diversity suffice it to say that there were students coming from town and city homes besides the vast majority who came from villages—an observation that need not surprise us since it is quite in line with the rural structure of Burma as indeed of all S.E. Asia. The classes were coeducational.

With all this diversity there was a quite significant uniformity. With the exception of a few Methodists all students were Baptists. A doctrinal or confessional uniformity like this contributes to the effectiveness of the school concerned. The confessional character of a school is an asset, if the school, as B.D.S., is cooperating with kindred churches. Energy which otherwise has to be devoted to interconfessional issues within the school can thus be concentrated on the proper mission of the school: the training for the ministry. This most important function of a theological seminary I found foremost in the minds of many students. It is here that the advantage of having a fair number of older and more mature students can be seen very clearly. They stand out for their concentration on this sole purpose of their education: to become ministers in the Church of Christ.

As for the implementation of the two courses explained above, there are two experiences which seem worth reporting on. In the actual teaching work the conversational style was emphasised over against the mere lecturing style. It seemed more important to bring a certain topic home to the students by way of discussing it after its presentation rather than to cover a maximum of ground. Particularly the Biblical course on St. Mark was thought of as offering a pivotal study of exegesis on certain passages. It was gratifying to see how the response of the students grew more lively after the first one or two periods. In the biblical course the questions again and again centred around the congregational and homiletical relevance of this or that passage commented on. There was a remarkable preference for the practical application of the Gospel passages concerned. It would not be fair to say, however, that this preference was made at the expense of theoretical reflection. But their zeal was no doubt shown for the direct, non-metaphorical transposition of the Gospel to present every day life.

The other observation was made in the course on S.E. Asian churches. Here the social, political, economic as well as religious environment of the churches concerned was brought into sharp relief. For example, to appreciate the situation of Christianity in Vietnam, it is significant to know that South-Vietnam's president is a practising Christian, and a Roman Catholic in addition. Or again, the attitude of the Dutch colonial rule towards the expansion of Christianity in certain "closed areas" in Indonesia had to be explained for an understanding of the distribution of Christian forces in Indonesia today. For the students this emphasis on the interaction between the world and the church came rather unexpectedly. In turn the students soon arrived at the crucial question as to how the basic relation between Church and World is to be thought of. It was interesting to observe the reaction of the students to this comprehensive approach to the churches' situation in S.E. Asia. All of them listened closely—some found it a little bewildering, others were fascinated. And in the resulting discussion teacher and students learnt something more about the importance of non-theological factors in an appraisal of the position of the churches. Finally the service of the Church for the world was grasped with new insight and understanding.

In summing up these sketchy impressions I want to stress the great importance of this kind of teaching exchange. It is not only rewarding, it is essential for the coordination of theological education in this area. Visits of a day or two and even conferences cannot bring about the kind of natural and thorough communication ensuing from entering into the daily work and life of a seminary. It is here, in sharing the task of one's colleagues and helping to prepare the ministers of tomorrow that the exchange bears much fruit. In brief: this kind of short-term teaching exchange among our S.E. Asian seminaries ought to be multiplied.

“The Nations in Amos”⁽¹⁾

WALTER LEMPP, Nommensen, Siantar, Sumatra.

I. Statistics.⁽²⁾

In the book of Amos the words listed below appear as follows:

(1) Nation(goy; sing.)	6,14	(6) Israel	7,8
(2) Nations(goyyim; plur.)	6,1	(Yisrael)	1,1 7,9
	9,9		2,6 7,10
	9,12		2,11 7,10
(3) People('am; sing.) ⁽³⁾	1,5		3,1 7,11
	3,6		3,12 7,15
	7,8		3,14 7,16
	7,15		4,5 7,17
	8,2		4,12 8,2
	9,10		4,12 9,7
	9,14		5,1 9,7
(4) Peoples('ammim; plur.)	—		5,2 9,9
			5,3 9,14
(5) Inhabitants(plur; in			5,4
Hebrew yoscheb-sing.)	1,5		5,25
	1,8		6,1
			6,14

Alongside Israel the following peoples and cities are mentioned by name in the book of Amos:

(1) Teko'a	1,1	(11) Ashdod	1,8; 3,9
(2) Judah	1,1; 2,4	(12) Ashkelon	1,8
(3) Zion	1,2; 6,1	(13) Ekron	1,8
(4) Carmel	1,2; 9,3	(14) Philistines	1,8; 9,7
(5) Damascus	1,3; 5,27	(15) Tyre	1,9
(6) Gilead	1,5	(16) Teman	1,12
(7) Syria		(17) Bozrah	1,12
('am 'aram)	1,5	(18) Ammon	1,13
Syria		(19) Moab	2,1
('aram)	9,7	(20) Kerioth	2,2
(8) Valley of		(21) Amorite	2,9
Aven	1,5	(22) Egypt	2,10; 3,1,9; 4,10;
(9) Gaza	1,6		8,8; 9,5,7
(10) Edom	1,6,9,11; 2,1; 9,12		

(23) Assyria	3,9	(32) house of	
	(by conjecture)	Joseph	5,6
(24) Samaria	3,9.12; 4,1; 6,1;	(33) Calneh	6,2
	8,14	(34) Hamath	6,2
(25) house of		(35) Gath	6,2
Jacob	3,13	(36) Lo-debar	6,13(?)
(26) Harmon	4,3	(37) Karnaim	6,13(?)
(27) Bethel	4,4; 5,5	(38) house of	
(28) Gilgal	4,4; 5,5	Isaac	7,16
(29) Sodom	4,11	(39) Dan	8,14
(30) Gomor'rha	4,11	(40) Ethiopians	9,7
(31) Beer-sheba	5,5; 8,14	(41) Caphtor	9,7
		(42) Kir	9,7

II. Research into the respective passages.

(1) *The oracles against foreign peoples ("Fremdvölkerorakel")* *Amos 1,3—2,3.*

As in Isaiah (ch. 13-23), Jeremiah (ch. 46-51), Ezekiel (ch. 25-32), Zephaniah (ch. 2,4-15), Micah (ch. 1,10-15), Zechariah (ch. 9,1-8; 14,12) and as the whole content of the book of Nahum and Obadiah⁽⁴⁾, so oracles against foreign peoples are found in the book of Amos. They have, of course, a special significance for our theme. In chapter 1,3—2,3 Amos renders the oracles against six foreign peoples:

- (a) 1,3-5 Damascus.
- (b) 1,6-8 Gaza, Ashdod, Ashkelon, Ekron, (Union of Philistine city-kingdoms without Gath).
- (c) 1,9-10 Tyre.
- (d) 1,11-12 Edom.
- (e) 1,13-14 Ammonites.
- (f) 2,1-3 Moab.

These six countries and Judah are the states in the immediate neighbourhood to Israel: Damascus in the North-East, Union of Philistine city-kingdoms in the South-West, Tyre in the North-West, Edom in the South, the Ammonites in the East, Moab in the South-East and Judah in the South. These six countries or nations together with Judah face a climax which culminates in the word of divine judgment against Israel (2,6-16). In this climax only those peoples are mentioned which stand in a permanent relationship (either friendly or hostile) to Israel, the people of God. No one of them ranked with the Great Powers of their age. Nevertheless, this does not mean, that the word of Yahweh concerns the minor states. The mention of the "Big Two", Egypt⁽⁵⁾ and Assyria⁽⁶⁾, shows, that the Great Powers also are confronted with Yahweh's word and action.

Generally speaking we may say with regard to the above mentioned climax: Yahweh, God of Israel, is not only a popular deity or a national and particularistic god who depends upon the victory or defeat of his own people and whose power is delimited by the area controlled by Israelites; but Yahweh, Israel's God, is a universalistic God who deals with the history of the nations. The six nations mentioned by Amos represent the plurality of nations in the world. This might be proved by a comparison with the oracles against foreign peoples in other prophetic books. There, the Great Powers are mentioned too⁽⁷⁾.

In other words: All peoples have to do with Yahweh, Israel's God, in their history.

Going a step further and asking: "How have the peoples to do with Yahweh?", "How does Yahweh deal with the nations in history?", "What is the relation between Yahweh and the nations?" we get the following answer: The word about the election of Israel out "of all the families of the earth (Amos 3,2)" does not mean, that the other peoples are without any relationship to Yahweh. On the contrary, they have a very strong, but a negative relationship to Yahweh. For they stand in rebellion against Yahweh⁽⁸⁾.

The monotonous formulation "for three transgressions and for four"⁽⁸⁾ shows the common feature of all nations (here inclusive of Judah and Israel⁽⁹⁾)—transgression (päscha'), the hardest among the Hebrew terms for sin meaning actually "rebellion", "uprising", "insurrection". The Greek equivalent to "päscha'" would be "parakoë"⁽¹⁰⁾. But whereas the norm transgressed by Judah is the Law of the Lord (Torah Yahweh)⁽¹¹⁾, the rebellion of the nations consists of the following deeds:

- (a) Damascus: "They have threshed Gilead with threshing sledges of iron"⁽¹²⁾. It is not quite clear what is meant here. Probably Damask troops used iron sledges in order to liquidate the population of Gilead. The historical background is probably the time of Damask expansion into the West between 840 and 800 B.C. (Cf. 2.Kings 8,12; 10,32). In these forty years the Assyrian pressure from the East had diminished or ceased. In 800(?) the first Assyrian expedition (under Adad-Nirari) stopped the Damask pressure upon Israel.
- (b) Gaza: "They carried into exile a whole people to deliver them up to Edom"⁽¹³⁾.
- (c) Tyre: "They delivered up a whole people to Edom and did not remember the covenant of brotherhood"⁽¹⁴⁾. Perhaps Tyre belonged to an amphictyony together with some of the northern tribes of Israel⁽¹⁵⁾.

- (d) Edom: "He pursued his brother with the sword, and cast off all pity, and his anger tore perpetually, and he kept his wrath for ever"⁽¹⁶⁾. Edom is Israel's brother⁽¹⁷⁾.
- (e) Ammonites: "They have ripped up women with child in Gilead, that they might enlarge their border"⁽¹⁸⁾.
- (f) Moab: "He burned to lime the bones of the king of Edom"⁽¹⁹⁾.

In the light of this, we can state: The rebellion, the transgressions of the nations are not so much of a social or religious nature; they are mostly violations of International Law or disregard of fundamental human rights. The transgressions of the nations mentioned above are predominantly actions in the political or military spheres. In modern terms these transgressions are as follows:

- Damascus : Mass-murder, liquidation, cruelty.
- Gaza : Expulsion, exile, banishment, deportation, (D.P. = Displaced persons).
- Tyre : Treason, breach of contract.
- Edom : Chauvinism, nationalistic resentments, inhumanity.
- Ammonites: War-crimes against civil population, extirpation, imperialism, expansionism.
- Moab : Disfigurement and mutilation of bodies.

Only Judah⁽²⁰⁾ (and Israel⁽²¹⁾) know the Law of the Lord (Torah Yahweh); the others do not know it. Probably it is presupposed, that all nations do have a feeling of mercy or at least a sense of humanity. According to Amos 6,2 Israel is—in spite of the revelation of Yahweh's law—not better than the heathen nations of Calneh, Hamath and Gath. This could mean that in these heathen nations moral qualities might be found as well as in Israel. Nevertheless there is no unequivocal proof in the text.

Perhaps we may go one step further in our supposition, although we leave behind a literal exegesis.—If Judah is judged, because it rejected the Law of the Lord (for Israel the same is valid⁽²¹⁾), we may guess, that the nations are judged, because they transgress their own customs and moral law over against other nations. This would mean, that there is a common moral sense, a knowledge of "the second table of the commandments" or of the so-called "lex naturae" (Romans 2, 14-15).

The other possibility would be, that the nations without any knowledge or understanding are delivered up to Yahweh's judgment. Amos does not give a clear statement concerning this question.

Upon this attitude of rebellion among the nations Yahweh answers with his judgment. In all of Yahweh's words of judgment (threat) in Amos 1,3—2,3 the element of fire appears⁽²²⁾. Fire means destruction and desolation. In other words: In the fire-ocean of

burning cities the holiness and wrath of Yahweh is revealed. In all other distress following a war, as exile (1,5b.15), deportation (1,5a.8a), destruction (1,5a.7b.10b.12b; 1,14b; 2,2b.5b), political moves and dismissals (1,8a.15; 2,3) Yahweh's arm is hiddenly present (his left hand, as *Deus absconditus*).

Yahweh answers the uprising of the nations with (through) His judgment. This judgment means downfall and ruin. Concerning the Philistines, e.g., it is said: "... and the remnant of the Philistines shall perish"⁽²³⁾. Yahweh's judgment is inevitable. Even a remnant of a nation escapes, yet this remnant has not any hope of salvation. The judgment of Yahweh against the nations is a judgment of destruction.

It is very significant to compare the other two references in which "remnant" (*sche'erith*) is used in the book of Amos, i.e., Amos 5,15 and Amos 9,12.

Amos 5,15 reads: "Hate evil, and love good, and establish justice in the gate; it may be that the Lord, the God of Hosts, will be gracious to the remnant of Joseph". If we compare this passage with Amos 1,8 we get the following picture:

Amos 1,8. "The remnant of the Philistines shall perish."

Amos 5,15: "may be that the Lord... will be gracious to the remnant of Joseph".

This means: The judgment over Israel leaves behind a possibility of salvation⁽²⁴⁾, however severe this judgment may be. The judgment over the nations does not know any possibility of this kind.

Yet this is not the last word of the book of Amos about the remnant of the nations. Chapter 9 reads, beginning with verse 11: "In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom and all the nations who are called by my name, says the Lord who does this"⁽²⁵⁾.

Edom (Esau) is the sworn enemy of Israel⁽²⁶⁾. In the climax (Amos 1,3-2,3) Edom appears three times (1,6.9; 2,1), in addition to its own passage (1,11-12). But the remnant of Edom shall be possessed by the repaired booth of David. This cannot be understood in a purely imperialistic sense: that Israel shall occupy the area of Edom. For verse 12 goes on: "... and all the nations who are called by my name". The Hevised Standard Version is here not quite literal because the Hebrew text reads: "*haggoymim 'aschär nikra' schemi 'aleyhäm*". This has to be translated literally as follows: "The nation, over (upon) whom my name is proclaimed".

What does this formula mean? It is found about 17 times in the Old Testament.

- (a) concerning Israel, *Yahweh's people*: Deut. 28,10; 2.Chron.7,14; Jeremiah 14,9.

- (b) concerning the temple, *Yahweh's house*: Jeremiah 7,10.11.14.30; 32,34; 1.Kings 8,43; 2.Chron. 6,33.
- (c) concerning Jerusalem, *Yahweh's city*: Jeremiah 25, 29; Daniel 9,18.19.
- (d) concerning the covenant-ark, *Yahweh's throne*: 2.Samuel 6,2; 1.Chron.13,6.
- (e) concerning Jeremiah, *Yahweh's prophet*: Jeremiah 15,16.

In all these passages the formula is used to designate a special property or possession of Yahweh⁽²⁷⁾. Accordingly the gentiles who are not Yahweh's special possession are called "those who are not called by thy name"⁽²⁸⁾. This passage reveals by it "parallelismus membrorum" the special meaning of our phrase: Over (upon) whom Yahweh's name is proclaimed, he is His possession and is, therefore, ruled by Him.

This can be proved by other facts. Generally speaking "to give name" is a privilege of Lordship. Yahweh himself calls light "day" and darkness "night" (Gen.1,5). Adam calls all beasts by name (Gen. 2,19-20). More than this, "to proclaim his own name over (upon) a person or a thing" means occupation, appropriation, confiscation, requisition, proclamation of authority over, which includes protection, taking care and support.

There are two significant passages, where this phrase is used for the proclamation of a human name.

(a) *Isaiah 4,1*: "And seven women shall take hold of one man in that day, saying: 'We will eat our bread and wear our own clothes, only let us be called by your name; take away our reproach'". Literally the women say: "Only let thy name be called or proclaimed upon us". In marriage the name of the man is called and proclaimed upon the women; that includes authority as well as obligation for support. The renunciation of support by the women in *Isaiah 4,1* is consequence of the time of judgment.

(b) *2. Samuel 12,26-28*: The commander in chief of David, Jo'ab, occupies the capital of the Ammonites "Rabbat beney 'ammon" and calls on David, the king, to take the citadel. He continues: "... lest I take the city, and it be called by my name" (2.Sam. 12,28); literally is has to be translated: "... and my name is proclaimed over (upon) her (the city)." This means: The conqueror proclaims his name over a just occupied city; by this means he establishes his Lordship over this city. Jo'ab, commander in chief, is kind and clever enough to offer this honour to David himself.

Both passages show the specific meaning of our formula: "Proclaim his name over (upon)" means to establish his Lordship over (upon) a person or a thing or an area.

This meaning we have to keep in mind in order to understand Amos 9,12. "They may possess the remnant of Edom and all the

nations who are called by my name" must be translated: "... all the nations over (upon) whom Yahweh proclaimed His name" or better "all the nations over whom Yahweh established His Lordship."

Destruction is therefore not the last word of the book of Amos concerning the nations. Over a part or a remnant of them—even over a remnant of the sworn enemy Edom—Yahweh shall proclaim His name and establish His Lordship. Those parts of the nations shall become a part of the renewed Israel (Amos 9, 11.22).

Above⁽²⁹⁾ it is mentioned, that Yahweh's name is proclaimed over Israel. Where and when did Yahweh proclaim His name over Israel?

Yahweh has proclaimed His name over Israel "at Mount Sinai". During the theophany His name is proclaimed over Israel, gathered around Mount Sinai: "I am the Lord your God who brought you out of the Land of Egypt, out of the house of bondage"⁽³⁰⁾. But this first or "Ur-" proclamation is repeated in each worship of the amphictyony in Shechem or in the temple in Jerusalem which is patterned in its liturgy according to Exodus 7—24 (the representation of the "Heilsgeschichte" chapter 7-18; the theophany and Yahweh's self-proclamation, chapter 20, 1-2; the proclamation of His holy will, chapter 20,3—23,33; and the establishment of the covenant, chapter 24)⁽³¹⁾.

Thus, we may hear in our formula "aschär nikra' schemi 'aleyhäm" the sound of the self-proclamation of Yahweh over Israel, His people, and—according to Amos 9,12—over all the nations gathering in worship before Yahweh.

This connection with cult and liturgy may be proved by the very similar formula "to put Yahweh's name upon"⁽³²⁾. This phrase is found in Deut.12,5,21; 1.Kings 9,3; 14,21; 2.Kings 21,4,7; 2.Chron. 12,13; 33,7. According to the main passage Numbers 6,27, Aaron and his sons, i.e., the priests, are obliged to put Yahweh's name upon the people of Israel by speaking the Aaronite blessing (benediction). The connection of this formula with the cult is self-evident. We may guess, that also our formula from Amos 9,12 has its "Sitz im Leben" in the self-proclamation of Yahweh in the Israelitic cult.

We now turn back to Amos' oracles against foreign peoples (1,3-2,3). A further observation in order to understand the character of the nations is this: Amos uses only three times a pluralform in order to mention a nation, namely:

1. the Philistines (pelischtim) Amos 1,8; 6,2; 9,7;
2. the Ammonites (beney-'Ammon) Amos 1,13;
3. the Ethiopians (beney kuschiyyim) Amos 9,7;
4. the Syrians (only in RSV-translation, TM reads singular " 'aram"). Amos 9,7.

From these three pluralforms the term "Philistines" is probably used because of the union of five city-kingdoms, namely Gaza (1,6.7), Ashdod (1,8), Ashkelon (1,8) Ekron (1,8) and finally Gath (6,2). Each of them represents a proper unity; thus, all names of the five cities are singularforms. Only the federation of these autonomous Philistine kingdoms is rendered by the plural "Philistines".

"Ammonites" is rendered in the Hebrew text by "beney 'Ammon". The proper name of this people is thus too a singularform with a collective meaning. Therefore only the term "beney kuschiyyim" is really a pluralform. All names of other peoples are rendered by singularforms with a collective significance. E.g.

Damascus (dammäschäq)	1,3	Edom ('ädom)	1,11
Gaza ('azzah)	1,6	Moab (mo'ab)	2,1
Tyre (Zor)	1,9	Judah (Jehudah)	2,4
		Amorite (ha'ämori)	2,9
		Calneh (kalnäb)	6,2
		Hamath (hamat rabbah)	6,2
		Caphtor (kaphtor)	9,7
		Kir (Qir)	9,7

This means: All members of a people or a nation form a unity, a "corporate personality"⁽³³⁾, for which each member bears responsibility.

In Amos 1,6-8 only Gaza's transgressions are mentioned. But the judgment concerns also the other cities of the Philistine city-union. The reason why Gath does not appear (only in 6,2), is not clear.

As Israel herself is incorporated as 'a virgin' (Amos 5,2), so the other peoples too form a personality. In consequence of this, there is not only individual sin, but also a collective guilt, for which each member of the community—even if individually innocent—is responsible.

Furthermore, it has to be emphasized, that Yahweh judges not only nations who attacked His people⁽³⁴⁾. This means Yahweh's judgment is not mere revenge for the sake of Israel. But He punishes also the iniquities and cruelties amongst the gentiles themselves⁽³⁵⁾. Even the sufferings of Edom⁽³⁶⁾, the sworn enemy of Israel, find their revenge or punishment in Yahweh's judgment in history⁽³⁷⁾.

Generally we can state: In the political and military history of the nations Yahweh is efficacious. He looks for humanity and justice in the relations between the nations. In this history Yahweh's judgment is executed, interpreted by the prophets of Israel, here by Amos. Without this interpretation history remains dark, mere positivistic statistics of the facts.

Amos 2,9.10 adds a new thought. It reads: "Yet I destroyed the Ammorite before them (i.e., Israel) . . . Also I brought you up out of the land of Egypt . . . , to possess the land of the Ammorite"⁽³⁷⁾. There is nothing said about transgressions wrought by the Ammorite or Egypt. Nevertheless, Yahweh destroyed the Ammorite before Israel in order that Israel should possess the land of the Ammorite. This means: Yahweh's rule and activity in the history of the nations is not to be understood by moral categories. He seems to treat the Ammorite in a very immoral way. History as such is not the final and righteous judgment. Yahweh's rule is a hidden and a secret one. Finally we may state: Yahweh's activity in history is for the sake of His people. Peoples are destroyed, Great Powers moved, all for the sake of Israel, the people of God.

(2.) *Amos 3,2.*

The nations have in comparison with Israel one great lack: They are not recognized (known) by Yahweh as Israel is, and thus they cannot recognize Him⁽³⁸⁾. This is the only, yet basic and paramount, difference between Israel and the nations: The deed of Yahweh for Israel. The nations remain by no means in a neutral or indifferent position; they remain in rebellion over against Yahweh⁽³⁹⁾.

The above mentioned difference between Israel and the nations is not so much a moral one. Amos can say: "Are they (Israel) better than these kingdoms (Calneh, Hamath, Gath)?"⁽⁴⁰⁾. And the passage 9,7 has the same intention. The preferment of Israel is no immanent one, moral, physical, historical or anything else⁽⁴¹⁾. Israel's preferment is a transcendent one, a religious one, not merit, but an obligation. "Yada'" cannot be rendered in its full and complete original sense. It is the free act of God's election that separates Israel from the nations.

As the term "yada'" is reserved for Yahweh's act of election of Israel in the book of Amos, so the term "paqad" is reserved for Yahweh's judgment over against Israel, so far as the books of Amos and Hosea are concerned⁽⁴²⁾. Later on "paqad" is used also for heathen nations⁽⁴³⁾ as well as for Israel. But in the book of Amos, for all the other nations in the climax, the judgment is announced with the formula "lo 'aschibännu" which is rendered by "I will not revoke the punishment"⁽⁴⁴⁾ in the RSV-translation.

What does "paqad" mean? Actually, it is impossible to translate it only by one single word. In Young's Analytical Concordance⁽⁴⁵⁾ it is rendered on the one hand by "to look over", "to look after", "to inspect", "to visit", on the other hand by "to punish". In German it is usually rendered by "heimsuchen", in which both basic elements of "paqad" are included: judgment and grace, judgment and salvation, salutary judgment. Yahweh does not visit the nations with a salutary judgment; "paqad" is never used in Amos in relation to the nations. "I will not revoke the punishment" (literally "I will not turn it") means an impersonal judgment. "Paqad" includes the

personal nearness of God himself, judgment and (possibility of) salvation at once.

(3.) *Amos 6,1-4*⁽⁴⁶⁾.

There is a difference between Israel and the nations, but this difference is not the merit of Israel. Usually Israel misunderstands the election of God as its own merit, i.e., when Israel calls herself "the first of the nations"⁽⁴⁷⁾, re'schit haggoyyim.

Amos fights this misunderstanding. Immanently Israel has no preferment before the nations, or in other words: The nations do not have a special moral lack, they are not lower or worse than Israel: "Are they (Israel) better than these kingdoms"?⁽⁴⁸⁾. Israel is put on one level with the nations of Calneh (Syria), Hamath (Syria) and Gath (Philistea). Israel has besides the election of God neither a moral nor a physical superiority over other nations. The church is not better than the world. (Cf. also chapter 9,7-9).

(4.) *Amos 6,14*.

It reads: Ki hinni mekim 'aleykäm beyt yisrael . . . goy welachazu ätkäm. "Kum" and its Hiphil stem "hekim" is frequently used for the political rise of nations. The virgin Israel, e.g., is fallen down (naphal), will never rise (kum) nor is there anybody who is able to raise (mekim) her again⁽⁴⁹⁾. Yahweh raises up the fallen booth of David⁽⁵⁰⁾. Also in this sentence "naphal" and "kum" (mekim) is used. Yahweh rouses the Chaldeans (Habakkuk 1,6). So He raises a people, or better, a nation (goy) against Israel ('aleykäm) who shall possess the whole of Palestine from Hamath to the Brook of the Arabah.

Yahweh uses a heathen nation in order to perform His holy will, in order to fulfil His judgment even against His own people. He does not only destroy and devastate nations for the sake of His own people⁽⁵¹⁾, he gives also power, splendour and victory to a heathen nation in order to visit, punish and judge His own people.

Yahweh causes the rise and downfall of nations. He uses the nations as instruments in order to fulfil His judgment amongst the nations themselves⁽⁵²⁾ as well as against His own people⁽⁵³⁾. Whether by grace or by judgment, Yahweh's activity in history has His people Israel as aim and hidden destination. To save, to judge, to gather, to build the people of God, that is the secret end of history, i.e., of the profane, political and military history of the nations.

This is most clearly expressed in Deutero-Isaiah 44,28, where it is said of Cyrus: "He is my shepherd, and he shall fulfil all my purpose"⁽⁵⁴⁾. This passage shows, that Yahweh's hidden acting concerns also the salvation of His people⁽⁵⁵⁾. But in our passage the idea of the nations as executor of Yahweh's judgment prevails. If we compare Amos 7,9b "... and I will rise against the house of Jerobo'am with the sword", we may conclude, that in the events of political history Yahweh himself rises against His people and their

king. The nations are only the sword in His hand. Hereby any freedom and autonomy of the nations is denied. They are the sword in Yahweh's hand, they are executors of His majestic order⁽⁵⁶⁾.

(5.) *Amos 8,14.*

Israel is obliged to swear by the name of Yahweh. E.g. Deuteronomy 6,13 reads: "You shall fear the Lord your God; you shall serve him and swear by his name"⁽⁵⁷⁾. That means: Yahweh's name alone is holy in Israel; this name alone gives a guarantee of truth and faithfulness. Amos 8,14 states the pure fact, that in Israel people swear in the name of the "Ash'imah of Samaria" or use the formula "as thy God lives, O Dan" or the other one "As the way of Beer-sheba lives". The deity of Dan means probably the golden calf mentioned in 1.Kings 12,26 which was set up by Jerobo'am I. The Ash'imah has probably the same meaning⁽⁵⁸⁾; the "Way of Beer-sheba" is perhaps the old local deity of Beer-sheba. If this is so, we meet in the first two cases not a real idolatry, but rather an identification of Yahweh, the God of history, with the nature-gods of Canaan.

In a rather weak conclusion, we may state that the nations and their cult always form a very hard temptation for Israel to identify Yahweh with one of the cosmic powers. Where and whenever Israel succumbs to this temptation, she identifies herself with the nations.

(6.) *Amos 9,5.*

Here all inhabitants of the earth are mentioned; in this hymnal passage it is said, that all who dwell on earth—both Israel and the nations—are mourning and trembling and afraid of the reality of Yahweh's acting in history. The terminology used in this passage is mythologically coloured⁽⁵⁹⁾. But there is no doubt, this unit—put in this context⁽⁶⁰⁾—must be understood of Yahweh's acting in history. Although the nations do not know with whom they are confronted, they are hit and shocked by Yahweh's almighty efficacy in history (Jahwes Geschichtshandeln).

(7.) *Amos 9,7.*

Once more⁽⁶¹⁾ Amos fights the misunderstanding of election which is common amongst Israel. The election originates from the Exodus out of Egypt. But even this phenomenon—merely historically viewed—has no singularity. It has its parallels in the history of the nations: the migration of the Philistines out of Caphtor (Kreta?) and the Aramaic migration out of the Syro-Arabian desert into the cultivated and sown land of Syria. The Exodus as such is no Israelitish privilege, but only Yahweh's self-revelation within it which obliged Israel to obey. In other words: The nations do not have any historical deficiency⁽⁶²⁾. By contrast we could say: There are in the history of nations far more imposing historical events than the Exodus of Israel out of Egypt. According to the recent research of early Israelitish history⁽⁶³⁾, the Exodus out of Egypt shrinks up to a tiny, historically by no means conceivable, happening: some

nomadic clans escape from Egyptian slavery or passed according to nomadic customs the Egyptian boundary looking for new pasture-ground⁽⁶⁴⁾.

How insignificant and usual is this Exodus viewed in comparison with the big migrations in history as e.g., the Aramaic or Doric or Indo-german one! How incomparably far more decisive from an historical point of view are years such as 1270, 663, 612 B.C. than this very little, ordinary move of some clans! The nations have a more brilliant history than Israel!

(8.) *Amos 9,9.*

It reads: "For lo, I will command, and shake the house of Israel among all the nations as one shakes with a sieve, but no pebble shall fall upon the earth". The decisive words in Hebrew are the following: "hani'othi bekol-haggoyyim 'ath-beyt yisrael".

This means: The nations are the place of exile, among whom Israel is scattered⁽⁶⁵⁾. Yahweh himself drives His people into the midst of the nations. This must be understood as judgment, because the unit (Amos 9,9-10) belongs to the words of threat ("Drohwort") which announce the coming Judgment of Yahweh. "Diaspora", dispersion into and among the nations, which has its big prototype in the suppression in Egypt and in the Babylonian exile, is Yahweh's answer upon the disobedience and pride of His people.

Amos does not yet know anything about the fact, that Yahweh shall gather His people again "from among the nations"⁽⁶⁶⁾ or "out from all the countries"⁽⁶⁷⁾ as Ezekiel and Jeremiah will prophesy 140 and 160 years later.

We meet again the thought, that the nations unconsciously and unwillingly by all their good and evil doings have to serve the people of God according to Yahweh's plan. Yahweh uses them as prison or jailer for Israel, His people.

III. **Summary.**

According to the book of Amos

- (1.) The nations stand in rebellion against Yahweh.
- (2.) The nations stand under Yahweh's judgment in history.
- (3.) The nations one by one form a corporate personality.
- (4.) The nations form a permanent temptation for Israel.
- (5.) The nations are by no means inferior in comparison with Israel.
- (6.) The nations are deprived of 'recognition' (special community) by Yahweh ("yada'"). Therefore
- (7.) The nations are deprived of a salutary judgment ("paqad").
- (8.) The nations are instruments in Yahweh's hand in order to fulfil His purpose.
- (9.) The nations are the place for Israel's dispersion (Diaspora).
- (10.) The nations shall be partially called by Yahweh's name and share in being His people⁽⁶⁸⁾.

Notes

- (1) This article was originally written as a paper for the Second Theological Study Institute, held in Singapore from July 15th until August 27th 1959 which studied the general theme "The people of God in the world".
- (2) Concordantiae Veteris Testamenti Hebraicae atque Aramaicae, comp. Gerhardus Lisowsky, Stuttgart, 1958.
Nelson's Complete Concordance of the Revised Standard Version Bible, compiled under supervision of John W. Ellison, New York, 1957.
- (3) The Revised Standard Version renders additionally five times "bene yisrael" with "people of Israel" (Amos 2,11; 3,1.12; 4,5; 9,7) and uses besides this the word "people" three times (twice for "galuth" 1,6.9 and once for "kullam" 9,1). This means, that the text of the RSV reads the word "people" not only 7 times (as "am" in the TM), but 7+5+3 times, i.e., 15 times.
- (4) In a certain sense the book of Habakkuk belongs also to this group.
- (5) Amos 2,10; 3,9; 4,10; 8,8; 9,5.7.
- (6) Amos 3,9 (by conjecture only!)
- (7) cf. Isaiah 13; 14; 14,25; 19; Jeremiah 46 and others.
- (8) "päscha'" Amos 1,3.6.9.11.13; 2,1.(4) (6.).
- (9) Amos 2,4 and 2,6.
- (10) Romans 5,19; 2.Cor. 10,6; Hebrews 2,2.
- (11) Amos 2,4b.
- (12) Amos 1,3
- (13) Amos 1,6.
- (14) Amos 1,9.
- (15) Gen. 49,15.16(?). Further proof would be needed.
- (16) Amos 1,11
- (17) Gen. 36,1 (Edom=Esau)
- (18) Amos 1,13
- (19) Amos 2,1
- (20) Amos 2,4b
- (21) Psalm 147,19.20; Ernst Würthwein has proved, that all ethical admonitions and accusations in Amos are based upon the Covenant-code or even upon Deuteronomic Law, in "Amosstudien", ZAW 62 (1950) pp. 12ff.
- (22) fire: Amos 1,4.7.10.12.14; 2,2.5.
- (23) Amos 1,8b.
- (24) cf. also Amos 9,8b
- (25) Amos 9,11.12: It is an old problem, whether this word of promise is an authentic word spoken by Amos himself or rather a later addition by the Jewish congregation. The writer is inclined to agree with the second explanation.
- (26) Psalm 137,7-9; Obadiah; Isaiah 21,11-12; 34,5-15; Jeremiah 49,7-22; Ezekiel 25,12-14; 35.

- (27) Cf. also Isaiah 43,7; (62,2; 65,1(?), 65,15(?))
- (28) Isaiah 63,19.
- (29) above page 4.
- (30) Exodus 20,2.
- (31) Artur Weiser, Psalmen (ATD 14), pg. 16:
 (1) Wesenoffenbarung (2) Theophanie (3) Selbstproklamation
 (4) Willenskundgebung (5) Bundesschluss.
- (32) Numbers 6,27; cf. also Judges 8,31: Gideon puts upon his son in Shechem as name Abimelech.
- (33) H. Wheeler Robinson, The Hebrew Conception of Corporate Personality.
- (34) as Damascus 1,3-5 and Ammon 1,13-15.
- (35) e.g., Gaza 1,6-8.
- (36) e.g., cruelties by Moab against Edom.
 Amos 2,1.
- (37) Amos 2,9.10.
- (38) There is no need to refer to the wellknown problem of "yada'" = to know, to recognize, to elect, to love (Jeremiah 1,5).
- (39) cf. above pg.2.
- (40) Amos 6,2.
- (41) cf. below pg. 8 and 9.
- (42) cf. Amos 3,2.14.14; Hosea 2,13; 4,9.14; Hosea 8,13; 9,9; 12,3.
- (43) e.g. Psalm 59,5; Isaiah 10,2; Jeremiah 25,12; 46,25.
- (44) cf. Amos 1,3.6.9.11.13; 2,1.4.
- (45) Analytical Concordance to the Bible By Robert Young, New York, without year.
- (46) cf. above pg. 7, note 40.
- (47) Amos 6,1.
- (48) Amos 6,2.
- (49) Amos 5,2.
- (50) Amos 9,11.
- (51) cf. above pg. 7.
- (52) Habakkuk 1,6.
- (53) Amos 6,14.
- (54) Isaiah 44,28; cf. 45,1; 47.
- (55) Amos 2,9.10; cf. above pg. 7.
- (56) cf. Isaiah 10,5(!).15; Isaiah 7,20.
- (57) cf. also Deut. 10,20.
- (58) 2.Kings 10,29.
- (59) cf. Psalm 97,5; 104,32; cf. participle-style of the hymns.
- (60) 9,1-4 and 9,7-9.10.
- (61) cf. climax 1,3-2,16; also 6,1-2 cf. above pg. 7f.
- (62) see above pg. 7.
- (63) Martin Noth, History of Israel.
- (64) "Weidewechsel"; Leonhard Rost, Weidewechsel und altisraelistischer Festkalender ZDPV 66 (1943), pg. 205ff.
- (65) cf. Deut. 4,27; Psalm 44, 12.
- (66) Ezekiel 37,21.
- (67) Jeremiah 23,3.
- (68) "Over a part of the nations Yahweh's name shall be proclaimed, i.e. His Lordship shall be established. Cf. above pg. 5.

The Rediscovery of God in the West

*A partial review of a very honest and searching book: NO PEACE
OF MIND by Dr. Harry C. Meserve. Constable 1959. 18/6.*

God is not a being among other beings;
He is the Ground of All Being.
God is not a thinker who has thought
the world and man;
He is the Foundation of all Thought.
God is not a knower who knows you
better than you know yourself.
He is the Base beneath your knowing
without which knowing were impossible.
God is not a Person who knows and loves us.
He is the Power within us and within all life
by which all loving is made possible.
So we find God in understanding of ourselves,
and realising what we truly are.
The "Man Upstairs" is out—and right he should be—
Myth of man's primitive immaturity
and *weltschmerz* loneliness.
But is this "groping towards the insights of the East",
This contemplation of the heart of man,
This living from the spiritual depths
within our human souls,
This merging of our selves in Ground
and Base of Power around us,
Is this the God from Whom the Word Incarnate came,
Born to die that I might live.
"O heart I made, a heart beats here."
"Your sins are all forgiven, and man re-made,
Shall dwell with me for evermore."
A loneliness greater than the world's were this
To live eternally with Ground and Found,
and Base and Power,
That have their Being only in our lives,
and none beyond,
Who in the fulness of the times
did send His Son,
That we might come at last to Life—
His Life, for which the first was given.

JOHN FLEMING.

The Second Theological Study Institute in Retrospect

Some evaluations.

1. PEDRO M. RATERTIA, Silliman University College of Theology, Philippines.

Slightly two months have passed since the end of the Second Theological Study Institute. I have chosen to allow the straining capacities of time to purify my thinking of the dross of emotionalism, or at least to minimize any personal bias on my part, in order to prosecute my task with as much objectivity as possible. I will try, as far as I am able, to let the circumstances speak for themselves.

Over-all Impression.

From my now more detached time-position, I look back on the memorable experience of Christian fellowship which we had in the congenial atmosphere of the Second Theological Study Institute. I think an overall impression is in order, if only to focus attention from the start on the great significance of the Institute for the stirring theological mind of South-east Asia. This program of Institutes which has come into being through the material support and encouragement of the Nanking Board of Founders is a great boon to the teaching faculties of the Seminaries and Theological Schools in Southeast Asia today. It has been God-sent, providing us who are charged with the responsibility of training the leaders and ministers of the Churches of this geographical area, with the opportunity to come together as one Christian community in a common effort to face the challenges, and the problems, which are posed by the resurgence of Southeast Asian nationalism and of the non-Christian religions. The Institutes, more than anything else, have crystalized the necessity for Christians to pool their intellectual, spiritual and other resources. The place for a common redefinition, clarification, and reconstruction of our convictions and the planning of a strategy of action has been provided.

The Institutes, on the whole, have opened the eyes of theological leaders in Southeast Asia in a very decisive and concrete way to see the relatedness of our Christian concerns, and to realize the great potential power of our larger fellowship as a means in God's hand to meet the challenge of our situation. This broadening of perspective has tremendous significance for all of us. The Institutes

have provided a corporate and yet personal way of facing up to the common problems that meet every Southeast Asian and East Asian Church. There is no substitute for a face-to-face confrontation of our common responsibilities and common problems. It takes more than book-knowledge to succeed in holding together the scattered resources of a mass of people who are separated by cultural differences. It takes much more than book-knowledge to bring the non-discursive powers of various Asian Christian peoples into a unity which would constitute a real force to hold its own in the face of almost insurmountable obstacles and still forge ahead in spite of everything. The Institutes have significantly helped to make that concrete in our thinking. Confrontation with the realities of the Southeast Asian situation through first-hand presentation of the problems, by persons who are deeply involved in these situations, has made us alive to the potentialities for Christian witness, and has stirred us to the necessity of action. Through this confrontation with the common problems of the Christian Churches in Southeast Asia, the Institutes become a kind of 'foundry' of Southeast Asian theological thinking, and may serve as a significant vehicle in the emergence of an "indigenous Asian Theology".

More Specific Impressions.

[Ed. Mr. Raterta then goes on to deal with a number of specific impressions which may be summarised as follows:-

He writes approvingly of the site of the Institute in Singapore which is easy of access, has representatives of many different cultures, can provide excellent accommodation at Trinity Theological College, has the resources of the Nanking Board Field Representative's office, and provides varied menus of East and West! Still on the positive side, he approves of the fact that the majority of delegates were Asian nationals, and speaks of the discussions of the W.C.C. "Light" theme and participation in radio broadcasts as "profitable diversions", though he cautions that such enterprises need to be watched carefully so as not to jeopardize the main aims of the Institute. He approves thoroughly of the Sunday evening fellowships, and of the addition of delegates from East Asia outside of S.E. Asia, whose problems in theological education are generally the same as those in Southeast Asia. On the other side, he is critical of a too congested schedule, which did not leave enough time for reading, and points out the difficulties that many Asian delegates had with the English language. Because of these difficulties many were inhibited from entering freely into discussions, whereas English speaking missionary teachers or fraternal workers, or Asians who came from countries that had formerly been ruled by English speaking nations had no such inhibitions! He proposes a self-denying ordinance in such circumstances! It may not be out of place to continue with what Mr. Raterta has to say about the faculty!]

The happy balance of personalities among the lecturers was very impressive. Each was distinct in his style and approach. Dr. Muilenburg, existentially involved in his "dabar", passionate and emphatic, drove home the essential role of the emotions in the communication of Christian truth. The word of God assumed depth and breadth and warmth as it confronted us through personality. The word became alive; it assumed a body; it became Dr. Muilenburg, challenging and convicting those who whimsically disregard the Old Testament in the articulation of God's truth. Dr. Muilenburg impressed me with his extreme seriousness and love of the Word. It was literally boiling in his veins. The way he argued for the importance of the Old Testament, and how he expounded its content, have left me in no doubt at all about the imperative need of tracing back every proposition of Christian truth through the whole stretch of the History of Salvation in order to see it in proper and adequate perspective.

Dr. Minear gave a happy balance in style. After Dr. Muilenburg's storm and passion came the calm of Dr. Minear's approach to the New Testament. He drove home to my mind the counterpart role of the intellect in the understanding and communication of Christian truth. I am not implying that Dr. Muilenburg's lectures were less intellectual! I am saying that Dr. Minear was less emotionally involved and therefore called for a more objective approach to the problems under consideration. I was impressed by the process of probing into the interior of every New Testament image by penetrating questions, many of them unanswered and still continuing to confront me even now. It was a profound experience to see through this guidance how New Testament thought comes to us largely through this multitude of profound imageries. It humbles me to think that so often we take these pictures or imageries in the New Testament so lightly. And yet it takes a real understanding of all of these together to understand the mysteries of the kingdom of God. The array of parables are not competing for final validity with each other, but rather creating a composite picture of the Kingdom of God.

Dr. Minear's hesitancy in giving final answers to many questions disturbed me during the early part of the Institute. It disturbed, understandably, a number of other Asian delegates, considering the fact that we are in a situation where the absolute claims of non-Christian religions call for decisive statement of our own convictions, either for the purpose of retaining members in the Church, or getting a hearing for Christian truth. Then an impression began to dawn on me—the higher one goes in the level of understanding Christian truth, the more one knows the vastness of the truth that needs to be grasped. What humility! How often, in the face of pressures I have mentioned above and others too, we absolutize and impose our

little ideas in order to keep our following and keep our name. Dr. Minear's creative approach was a call for serious and responsible thinking. We cannot do any less as custodian of Christian truth.

Dr. Kuwada was clearly handicapped by language. But his eye-opening analysis of the thinking and life of the Japanese Church was most interesting and inspiring. The fact that he has been involved actively in the thinking and life of Seminaries and Churches in Japan qualified him to speak authoritatively on the subject. He was in some ways a sort of a combination of Dr. Muilenburg and Dr. Minear. At most times he was calm, typical of the Japanese temper he described in the beginning, but came out breathing fire once in a while. The feverish enthusiasm for Theological reading and discussion among the Japanese young and adult Church membership is a challenge and an encouragement for other Asian countries.

Summary Impressions.

The Institute has for me released a tremendous motivation to continue study and research. I cannot be the same man in relation to my approach to truth after this last Institute. It has opened my eyes to greater horizons of scholarship, and I see more clearly how a systematic theologian should also be an adequate Biblical theologian.

I was struck by the statement, "Every translation is an interpretation." Every time Dr. Muilenburg spoke in Hebrew or in German, I was pushed to the conviction that if languages are important for the understanding of Christian truth, then such languages must be taught in our Theological Schools.

The length of time for the Institute was just right. However, for the same duration, it would be more profitable to limit the offerings to two subjects. Two-hour lectures in the morning and one-hour Seminar every afternoon, from Monday to Friday, would leave enough time for real good personal study. Some time could be profitably given to a discussion of common problems in Southeast Asia. Perhaps, this could be related to the offerings of the particular Institute. But a meeting and discussion of this sort will help immensely in the forging of an Asian theological perspective.

I have sung the hymn, "In Christ there is no East or West" many times and I like it very much, but it has never meant so much to me as it did during the Institute. It found expression in every gathering, whether it was for meals, lectures, study, discussion or worship. All these associations assumed sacramental significance as they were enveloped by the Spirit of Christ and brought into focus by the ordered thoughts of the Lectionary, and sealed by the final Communion Service.

II. DR. PH. VAN AKKEREN, Malang, Java, Indonesia.

"I feel thronged by my feelings of gratefulness to express these feelings personally in a few words.

The study course itself presented a well-arranged unit of study material. Somebody had told me before that the Institute was not expected to reach a serious academic level. My experience was the opposite. Sometimes I felt our teachers overrated us and expected that we were fully informed on the latest developments in their branch of study. But exactly this attitude of our teachers stimulated me and aroused the feeling of new interest so needed as a stimulus for further study.

Owing to lack of command of English language (the language mediums in my daily life are Dutch, Indonesian and Javanese!) I had some difficulties in grasping 100% the contents of the lectures. As this complaint was rather general, even amongst the Asian delegates who are using English as their language medium, it might be advisable for the next course to keep more time for discussion of the lectures in small groups. Might some outlines and summaries such as were produced by Professor Kuwada, be distributed in advance? This would be a help. But I realise that things like this are not easy to arrange.

Besides the need of a more thorough and critical digestion of the lectures in discussion groups, there is still the need for more communication with one another on the peculiar problems met by every delegate in his own college.

It might be expedient, too, for a closer adaptation to the needs of the students, when the Dean of the next Institute would get more time and opportunity to contact the delegates individually, in order to know how to get the utmost results from the Institute, and to use every gift available.

This Institute was the first occasion when our theological college of Malang came into close contact with other schools in Southeast Asia, and with the Nanking Board. This first contact became a personal blessing for me as a delegate, and will be a blessing I hope to our college as a whole.

I hope that the Nanking Board of Founders will go on in serving theological education in Southeast Asia in this way, that is, in helping to shape the standard of theological education in Southeast Asia."

III. DR. YUN KUK KIM, Seoul, Korea.

"As I said at the evaluation period during the Institute, I think that it would be helpful if some time were assigned to let the delegates express their problems and discuss them, in relation to their teaching, church situation, etc., so as to let all the delegates understand each other's problems, and try to work out some suggestions. It may be an idea for you or some one to provide certain topics prior to the Institute for certain members to prepare a number of papers for discussion at such meetings. It is true that the "Light" meetings of various kinds last summer provided some aspects of the kind of discussion here mentioned, and I certainly think that the smaller group discussions were very helpful for us to know each other better.

It seems that the main difficulty of the Asian delegates was that of the English language. In many cases I am quite certain, some of the lectures were not quite understood by some of the delegates, who were non-English speakers. It goes without saying that for them to raise questions is a very hard thing indeed. It might be an idea to provide them with lecture outlines or certain text books ahead of time so that they could have a chance to read them before they go to the lectures. It may be true that the lectures at such an Institute should be top ranking scholarly ones, but it is also vital that they be understood by the students! In view of the somewhat-less-high academic-standards of the theological schools in the Southeast Asia, wouldn't it be advisable to find a middle road between the two poles, at least for some time?

It was fortunate that we had such wonderful scholars as Dr. Muilenburg and Dr. Minear at the last Institute. I am sure that what they tried to do for us will come to our help as we pursue our teaching and study throughout our life. May God bless them and all the delegates who are serving the Lord with their studies and teachings."

More Reactions to the 1959 Institute!

PAUL D. CLASPER, Burma.

All in all I am most enthusiastic about our recent Institute. I am not one that usually gets ecstatic over 'conferences' of the usual type. If anything they frequently leave me quite 'cool'. But this was decidedly different and very much to my liking.

There was something much more definite about this than most conferences which deal with things in a general way. The fact that it was for study, in one area, bringing together those of like work and interests made for a unity to the whole thing which was refreshing.

The thing I valued most was help in the study and teaching of the OT, in which I have been engaged for a few years but without the benefit of special preparation for this teaching. My OT study in Seminary was a normal part of the American BD program, but I did nothing more in that field in graduate work and never thought I would ever be teaching it. Now after trying it several years in Burma I found myself ripe for some real help, and Dr. Muilenburg was certainly the one to give just that kind of help. I appreciated his lectures, seminars, suggestions of books, methods of teaching and the stimulation of his own interest in the field.

The second thing I valued was what goes under the general title of *fellowship*. But I can be more specific than that. Through conversations with other teachers I received many ideas of what others are doing in OT and Theology and in their schools in general. This was extremely valuable and something which no Westerner, or non-Asian-living Westerner could give. This was an extremely valuable supplement to the help that came from the faculty, and it would be hard to say which was really the most valuable. Jokingly, I could say I learned almost as much from Dan Beeby, as from the faculty. But it is hardly a joke. It is just about the truth. From Jim McKinley, Mrs. Maniputty and others I picked up valuable ideas. I heard some say that there should perhaps have been a larger place for this kind of interchange of ideas which can only come from those who work in the area. Perhaps so. But I think there was plenty of time to make our own contacts along these lines.

Having access to the faculty at meals, coffee breaks etc., and going places together was a great asset. Much that we wanted to get from them could be picked up in those off hand times when we raised

questions which would not have been relevant in the class but were of interest to us.

Getting somewhat acquainted with Christian work in the city, not to the point of being loaded down with commitments, was an added treat. I enjoyed the few contacts I had with Methodists and Southern Baptists. I think I would have missed something valuable to have been there 6 weeks and had none of this. I think the amount—at least that I had—of this kind of thing, was about right.

I had high hopes that there would have been more time free for sustained reading. This is so difficult at home where the steady demands and interruptions crowd in that I had some fantastic idea of getting through several 'big books' while at Singapore. But with papers to prepare, classes, seminars etc., it was a bit disappointing how little really free time there was for following ones own interests in reading. Perhaps this was inevitable and I can see the struggle to try to include this and at the same time get the maximum amount of time from the lecturers. Still if there could be a way of safeguarding a bit more time, in a few solid blocks, some at least would greatly value it.

I also think that the reaction against the time that went into the¹ 'Light' discussions and activities ought to have been sensed and that particular schedule modified. It seemed to me this was fairly solid and quite vocal at the start, until it seemed that no matter what we said or how often we said it, it made no difference, and we were to go through with it, whether we felt it was worth the time or not. Perhaps I felt this more keenly because I was involved in both documents. For me, personally, although perhaps not for the group as a whole, for more time went into this than it seemed to deserve.² But I would certainly not label all of this a dead-loss. I think the small group-Bible study we did at first on the 'Light-passages' was good—and got a different cross section actually studying Bible passages together. From this we all seemed to gain much. Also, it was valuable to meet in geographical units to discuss our particular situation. Finally, as it turned out, and largely thanks to Shoki Huang, I think paper B was a worth while statement, and it was well that some of us invested time on it.

Looking over the list of possibilities for the next few years it seems that, for me, it had to be this year or none. And when I think of the temptations not to leave one's own place this year, I am now very grateful that I did come. This was surely a good thing, and I am glad that I did not miss it.

1. On the WCC Assembly theme 'The Light of the World'. See p. 43.
2. Other delegates have since said they shared this feeling at the time, but on looking back now, they believe it was worth the time and trouble. (Ed.)

The Biblical Message concerning Jesus Christ, the Light of the World

A symposium contributed by theological teachers in S.E. Asia at the Second Theological Study Institute, Singapore, July/August, 1959.

The Biblical message comes to us from men who knew in their own experience the stark contrast between night and day, blindness and sight, captivity and freedom, treachery and fidelity, death and life. In the midst of such experiences, God's word came to them as light and life. So it is in language reflecting this contrast, at once elemental and universal, that they gave their testimonies to the light of the world.

I. GOD AS LIGHT.

(a) God the Source of Life-giving Light.

The Biblical faith centres on the living God, who is the only source of light and life. His first creative act is the word: "Let there be light." (Gen. 1: 3.) From beginning to end, he is a personal God who admits the people he has created to personal relationship with himself. He pursues his creative and redemptive purpose to communicate life and light to men. (Psalm 36: 9; Job 33: 29-30; cf. John 1: 4.)

There is an inseparable connection between light and life, both considered as gifts of God. (Isa. 45: 7.) These gifts are intended for the whole world of nations (Isa. 45: 22), but in God's economy, are given first to Israel, the people of his choosing (Isa. 41: 8 ff), and his servant to the nations. (Isa. 42: 6; 49: 6; 52: 15.)

(b) God's Light—the disclosure of His Glory.

Whenever God acts to reveal himself to men, he intends his creation to see his glory (kabod). This glory becomes visible in light and fire (Exodus 24: 15 f; 40: 37 f; Psalm 29: 7; 97: 1f; Ezek. 1: 1f; 10: 4), and conveys a sense of God's radiant majesty and terrible righteousness. (Psalm 104: 2; 4: 7; Hab. 3: 4.) But the appearance of his glory is also the signal of his saving activity for men and nations. (Exodus 13: 21; Isa. 60: 1-3; 11: 10.)

(c) God's Light as Judgment.

Men created by God in his image (Gen. 1: 26) have been given the capacity to see light and know life with God (cf. John 1: 3,4; Rom.

1: 18), but in spite of this, men in wickedness have rejected the light and live under condemnation. (Isa. 59: 9; Hosea 6: 4-6; Isa. 10: 17; cf. John 3: 19.)

The light of God searches out every man and no one stands justified in his presence. From his search no man can be hidden. (Psalm 139: 1, 11, 12; Job 25: 3, 4; cf. I Cor. 4: 5.) To his faithless people the day of the Lord dawns not as light, but as darkness. (Amos 5: 18.)

(d) God's Light as Salvation.

God's purpose, however, is not to condemn but to redeem, so light is salvation. (Psalm 27: 1.) Light is frequently associated in the Old Testament with coming salvation rather than with 'enlightenment'. It is the sign of God's own coming with saving power. It dispels the darkness which symbolises the sin, doom and despair of this world, and it is thought of as coming into this world and appearing "in time". (Mic. 7: 7-9; Isa. 9: 1-7; 49: 1-10; 60, 61.) Light is also associated as salvation with God's people seeking justice. From them light and glory will rise and shine if they "pour themselves out for the living, and satisfy the desires of the afflicted." (Isa. 58: 6-8; 10.)

(e) God's Light—the Truth and the Way.

By its shining, God's light marks out the pathway on which he calls his people to walk. (Isa. 2: 5; Psalm 18: 28; 36: 9; 43: 3.) Those who walk this way, walk in the light of his countenance, and in accordance with his will, and reveal his glory. Light and glory are connected with his people seeking social justice. (Isa. 58: 6-8; 10.) They are guided by the light of his word and promise. (Psalm 119: 105; Exodus 10: 23; Prov. 6: 23; cf. II Peter 1: 19.) In this light, they live in truth and in fellowship with one another. (cf. I John: 15, 17.) God is the truth and reality in which they live. His truth embodies the faithfulness of his promise to share with them his light and glory. In glorying him, men have felicity and blessing. (Job 29: 2 f.) "Doing truth" is contrasted with "doing evil", and is equivalent to "coming to the light" where the true nature of human action is revealed. (John 3: 20, 21.) But walking in the light is not be measured by well-being and prosperity. It can bring shame and suffering to the servant who is obedient to his calling. (Isa. 53: 3.)

(f) God's Light—the Promise of Victory and Hope.

God's purpose has been made clear in the above references to his glory and salvation. This purpose cannot ultimately be defeated. God's will is to manifest his glory among men, whom he calls to share in his life, and come to the place where he dwells. (Psalm 43: 3, 4.) All the world is to know the glory of his light. This is our hope and confidence. (Isa. 60: 3; 19: 20; 51: 4; cf. Rev. 21: 23; 24.)

II. JESUS CHRIST, THE LIGHT OF THE WORLD.

In Jesus Christ is revealed the very light from God himself who is the source of light. He comes into the world, revealing God's glory, judgment, salvation, truth, way, victory and hope. All the meanings and motifs attaching to God's light in the Old Testament and the faith of Israel (Section I above) are taken up in the New Testament witness to their embodiment and incarnation in Jesus Christ who fulfils and corrects Israel's understanding of God's light.

(a) Jesus: "Very Light of Very Light".

Jesus confesses himself and is confessed to be the light of the world because of his coming from the source of light and his relationship to that source. At Nazareth (Luke 4: 16), he interprets his ministry in terms of Isaiah 61: 1-3; 42: 6; and 58: 6-12; and is so interpreted by Simeon and the church. (Luke 2: 32.)

The central words (John 8: 12 and 12: 46) relate Jesus to the Father from whom he has 'come'. He is the word of creation, of life, of light, of power to make children of God; and his glory is revealed in time and human flesh, the glory as of the only begotten Son. (John 1: 1-14.)

(b) Jesus: The Glory of God, the Revelation of His Saving Activity.

It is the central recognition of New Testament faith that the glory of God is seen in Jesus. (II Cor. 4: 4; Heb. 1: 3; II Peter 1: 16-19.) God dwells in light unapproachable, but Jesus comes from him and is that light in the world. (I Tim. 6: 14-16; I John 1: 5; John 8: 12; 12: 46.) His glory is the glory "as of the only begotten Son of the Father". (John 1: 14.) He is the signal of God's awaited salvation (Luke 2: 31-32), and light springing up for those in death. (Matthew 4: 16.) But it is on a Cross that this glory of God, and of the Son will be seen, "to draw all men".

(c) Jesus: The Judgment of Light.

The coming of light into the world in Jesus necessarily involves judgment. Men reveal what they are by their choice, and if before light men choose darkness and fail to trust the light, they judge themselves. (John 3: 18-21.)

Jesus does not judge, but in relation to him men are judged. (John 12: 44 f.) This understanding of the decisive crisis presented by light's coming into the world is typically embodied in Simeon's acknowledgment of Christ. (Luke 2: 33-35.)

(d) Jesus: The Light of Salvation.

Jesus presented himself (John 12: 36), and was presented to men by the church as the light of God's saving activity now in the world of darkness. (Acts 26: 23; I Peter 2: 9; II Peter 1: 16-19; II Tim. 1: 10 and John 1: 12, 13.) But this light of salvation is a hidden light. It appears to be darkness, since it shines from a cross, though

Isaiah 49: 6; 52: 13-chapter 53 could have given the clue. To bring to man this hidden light of salvation, He who was the light, went through the deepest darkness of their sin and disobedience on their behalf, offering his obedience for their disobedience, his life for their lives, "that he might make many righteous", and out of darkness make it possible for sons of light to be born.

Here is the core of divine truth or reality, the revelation of God's light in such a way that men cannot be deceived in using the "light"-motif, into thinking that they can be saved by the illumination of their minds or the enlightenment of their souls. The glory of the Son and of the Father had to be revealed through the cost of suffering and the Cross (John 12: 27-31), and the salvation it achieved has to be appropriated by faith.

(e) Jesus: The Light of Truth for those walking on the Way.

The heart of reality (alêtheia) is revealed in Jesus Christ, and it is the personal heart of the Father. (John 1.) "The light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4: 6), gives those who love Jesus direction and light on their way. (I John 2: 11 b; Matthew 11: 27; John 14: 6.)

To walk in the light of Jesus (I John 1: 7) is to be in fellowship with God and with one's brothers. Christians "are light" in the Lord (Eph. 5: 8), and receive his light for their guidance in life, but they still have to "watch how they walk". (Ephes. 5: 11-15.) Obedience to Christ, recognising that his light is from God, believing in him, following him—all this is "doing truth" as opposed to "doing evil", and those who walk in this way come to the light and their deeds are "seen to be wrought by God". (John 3: 16-21.)

(f) Jesus: The Light of Hope and Victory.

Christ has shed new light on man's life and destiny and given him hope. (John 3: 1-3.) Darkness is still widespread and powerful in the world, and even in the church (which still looks for the consummation of salvation in Christ), but it is passing and the true light is shining, giving promise of its final victory. (I John 2: 8, 9.) The age of the shining of the true light to which the Old Testament looked forward is in the New Testament now begun, because Jesus has come from God who dwells in unapproachable light, and with him the light of salvation has dawned. So "the appearing of the Lord Jesus Christ" is a symbol in the New Testament of the final victory of light, and the hope of those who now in faith, obedience and watchfulness (Eph. 5: 11-15), are walking in his light. Men do not know what the future will be. It may appear dark and uncertain, but those who are already children of God (John 3: 1-3), and servants of the Lamb, are confident about the final victory of the light and glory of God himself through Jesus Christ. (Rev. 21: 23, 24; 22: 5.)

III: THE CHURCH AS THE SONS OR CHILDREN OF LIGHT.

The purpose of God's coming into the world in Jesus, the light of the world, is that men may no longer abide in darkness. This implies that men now dwell in darkness in spite of their relation to the source of light through creation. (John 1: 4, 9.) Though it is true that light coming into the world judges the darkness of men's lives, yet the purpose of light coming is life, not death, salvation, not rejection. This purpose pervades the whole Biblical story of God's ways among men. He has sworn to save the nations of the world, to bring them into the light of his glory. This is the hidden purpose of history now made manifest in Jesus Christ. (Ephes. 1: 9, 10; 3: 9.) All this stems from the fact of God's eternal nature and his gracious will to bring men into the light. (Gen. 1: 26; Gen. 9: 8f; Gen. 12: 1-3; John 1: 4, 12.)

(1) The Sons of Light—their Birth and Creation.

(a) Their life is contrasted with that of the sons of darkness.

The darkness in which these dwell is not just 'non-being'. It is a "power"—"the power of darkness" which produces "the spirit of bondage to fear". (Rom. 8: 15.) It is not just ignorance, misfortune or evil destiny. It is life in alienation and opposition to God, and his way of light and life. Sin alienates man from God and produces the guilt of fear in which God appears as wrath and not love. (Ephes. 4: 18, 19.) Man's basic relationship with God, created in his image and likeness, retains traces of life and light which the darkness cannot overcome entirely. (John 1: 3-5, 9.) But of himself, man is powerless to live in the light, so great is the 'power' (exousia) of darkness in him and his environment.

(b) Their life in time.

From the time of the true light's shining, (I John 2: 8, 9) till its consummation (Rev. 21: 23; 22: 5), men are faced with the opportunity or crisis-time (kairos) in which to believe in the light, and become children of light, crossing over from the life of the children of darkness. This is the true meaning of life in time. (John 12: 36.)

(c) Their life is a new creation or a new birth.

As in the beginning God said, "Let there be light", so there is now a new day "when the darkness is passing away and the true light is already shining." (I John 2: 8-9.) In this new day, "it is the God who said 'let light shine out of darkness', who has shone into our hearts to give the light of the knowledge of the glory God in the face of Jesus Christ." (II Cor. 4: 6.) Such are the sons of light and of the day. (I Thess. 5: 5.) The point at which the light of God in Jesus Christ becomes

effective is the point of decision and faith, which is possible 'sola gratia' when men (i) believe in him (John 12: 46.)

(ii) hear and keep his teaching (John 12:47.)

This means salvation and life eternal. (v. 47, 50.)

(d) Their life is a 'new exodus', deliverance or salvation.

The radical transition from darkness to light echoes the old Exodus and represents a new Exodus, creating a new people, a new deliverance, a new salvation, which is the result of God's activity. "Out of darkness.....into light; once darknessnow light; once no people.....now the people of God." (I Peter 2:9.) So the children of light have been delivered by Christ, from darkness to light. This is God's deliverance and gift, the result of his saving activity and the manifesting of his glory in Christ. (Col. 1: 12, 13.)

(e) Their life awaits a glorious fulfilment.

Thus delivered, liberated, God's children (I John 3: 1-2a) face a glorious destiny. (I John 3: 2b.) The Hebrew usage 'sons of' denotes 'partaking of the nature of'. 'Sons of light' means therefore, 'partaking of the nature of light', and children of God means partaking in God's nature of light and glory. This sonship, however, is not just figurative. It is a real relationship. It is thus we should interpret many texts such as Ephes. 5: 8; Rom. 8: 15; Matt. 5: 4; I Peter 2: 9.

(2) The Sons of Light—their life.

Walking in God's light as Jesus Christ is in God's light, and following him, the sons of light have fellowship one with another. Together they constitute the new Israel of God. (I Peter 2: 9; Ephes. 2: 14, 19f.) No longer walking in darkness, they know where they are going. (I John 2: 11b.) They walk in the light. Hatred of one another means to remain in darkness: love for one another is a sign of the reality of passing out of darkness into Christ's marvellous light. (I John 2: 9, 10.) Along this way they walk as a community of hope, "a community of memory and expectation", living between the time of light's coming (to which they look backward), and its consummation (to which they look forward). In this time, the present Now, they wear the armour of faith, hope and love. (I Thess. 5: 8; Rom. 13: 11.) Each moment becomes the occasion for discrimination and decision; each choice is a moment for discerning and testing what action would mean subjection to the world of darkness and what would be pleasing to the Lord. The risen Lord who gives them light enables them to understand his will, to produce the fruits of light and thus redeem the time. (Ephes. 5: 8-20.)

As the sons of light go through life, they share with joy and thanksgiving in the inheritance of the saints in light, i.e. deliverance,

redemption, the kingdom. (Col. 1: 12-14.) They are freed by their knowledge of 'truth' or reality; they know that the ultimate reality is not darkness, but God who is light. To know truth is to know God and to be free from fear, anxiety, non-being, loneliness, meaninglessness, the guilt and power of sin, and all the powers of darkness generally. (John 8: 31, 32.)

As those 'enlightened' by Christ, they are able to endure a hard struggle involving sufferings, yet having compassion on prisoners, joyfully accepting losses in the world, and doing the will of God. (Hebrew 10: 32.) This 'endurance' of the sons of light is strengthened by their understanding that God's light in Christ has shone from a cross, through which God has glorified his name. (John 12: 23; 28; Acts 26: 22, 23.) This 'enlightenment' in Christ is enlightening of the mind and empowering of the will, and is closely connected with the gift of the Holy Spirit—the Paraclete, the Advocate, the Strengtheners—who takes the things of Christ and reveals them to Christ's people, so leading them in obedience and service. (John 16: 13.)

(3) The Sons of Light—their witness.

The coming into existence of the 'sons of light', in a world alienated from God yet loved by God, itself witnesses to the one who who says, "I have come into the world . . . to save the world" (Jn. 12:46). In the world they are a sign of salvation, a soteriological symbol, a promise of hope. (Matt. 4: 16; 5: 14, 16; Ephes. 5: 8; Col. 1: 12; cf. Isa. 60: 3.) By walking as children of light, they witness to the Way in which alone true life is to be sought and found. (I John 1: 5-7; John 14: 7; Phil. 2: 15.) As the people of the Way whose light is Christ, they witness to that day when the Lord will bring to light the things now hidden in darkness. In steadfast endurance, as seeing him who is invisible, they witness to the end of history, the consummation of all things, when the glory (doxa) of God will be the light of the heavenly city, and the lamp will be the Lamb that was slain; when the nations shall walk in his light, offering their 'glory' before Him, who is King of Kings and Lord of Lords.

They witness also to 'judgment'—not so much to judgment of others (I Cor. 4: 5), as to the facts of God's daily judgment on themselves, the judgment by which the light exposes their own failures in endurance, obedience, love, service and witness. (Ephes. 5: 11-13.)

In this way the judgment of God's light in Jesus Christ begins with the house of God (I Peter 4: 17) and through the church, is brought to bear on the world, with which the church's relationship is not one of separation and superiority, but of redemption and humble service, in the knowledge that it is a world for which He died, and of which He is the Light.

The Gospel in Rivertown

PAUL D. CLASPER, Burma.

The sky was lead, the river mud
When we pulled up at Rivertown.
The ooze and stench, the muck and slime
Betold the monsoon at its prime,
But in the east a desp'rate sun
Made bold to force a shaft of light
Upon the gloom of Rivertown.

From boat to wharf, from wharf to bank,
Up through the mud, and manure dank,
Past bullock carts, tri-shaws and bikes,
Past pawnshop, teashop, bioscope, bar,
Past fish and rice in piles stacked high,
Past rows of huts with pantless tikes,
Dogs, goats and crows, and dogs and dogs,
Banana peels and sardine cans.

The barber with his broken chair
And empty bottles everywhere,
The phongyi with his dirty robe,
His bowl in arm, his eyes aground,
The cross-eyed coolie tired of life
Returning to his nagging wife,
The monastery off the road
"May life be long"—upon its sign.

"This is my Father's world, O let me ne'er forget....."

From home to home by Pastor led,
A teacher, nurse, post office clerk,
A widow from the civil war,
The T.B. man, the round faced boy,
Disgruntled deacon low on joy,
A handshake and a cup of tea,
The household called for word of prayer.

"Not many mighty after the flesh....."
'Tis true!
But God hath chosen vessels weak.....
At least, thought one who thought he knew.

The bell is rung, the flock arrives,
"Praise God from whom all blessings flow....."
The three and twenty all are there,
The smiling girls with braided hair,
The old man with his huge moustache,
The father of the wayward boy,
The wife by husband long deserted,
The high school boy who thrice has failed.

"Like a mighty army moves the church of God....."
In Rivertown?

"For God so loved the world....."—the text,
The Pastor's voice with accent clear:
He gave his all that we might live
Abundant life to share today,
Abundant life in Rivertown—
In Rivertown! In Rivertown?
A strange word in pagoda land
But if 'tis true a stirring thought.

*".....by the foolishness of preaching
to save them that believe....."*

The parsonage—a modest place
Beneath the banyan, on the stilts,
A betel box, a canvas chair,
A wall well filled with pictures rare—
U Maung Maung at an early age,
A Baptist missionary there,
The mission school before the war,
The Sacred Heart and Tiger Balm.

Then comes the curry, pork and fish,
Coconut rice and balachaung,
Prepared with skill by Pastor's wife—
An orphan girl from old Moulmein,
Then Women's Bible School, Insein,
A product of the mission sure
With pluck and grit and humour too
To manage all on ninety kyats.

The Pastor's girl—a joy to see,
She serves with grace and shyness too,
With hair like beetle, eyes like fawn,
A smile to cheer the dullest heart,
First in a class of fifty-five,
No doubt the father's honest pride,
Next year to college will proceed
And then the race of life begin.

*"And some seed fell on good ground
and brought forth grain.....
some sixty, some thirty....."*

Back to the wharf at setting sun
With Pastor, friends, to say farewell,
The seed is here, the fertile germ,
His word to void will not return,
The desert blossom as a rose,
The rock give water in due time,
God's ways are not the ways of man,
His wheels grind slowly, but they grind!

While in the monastery yard
The gray unpainted Buddha sits
With eyes half closed and smile so grim,
He taught his own to pierce the veil
Whereby appearance masks the void,
MAYA—illusion is this world—
Upon the sign in letters bold.

"Lord, I believe, help thou my unbelief!"

The sky was dark, the air was thick
When we pulled out of Rivertown,
No moon, no stars, no milky way,
No shaft of light to guide the way,
But in each hut a little lamp
Made dots of light along the shore:
That dark was there, there was no doubt,
But darkness not without some light.

*"The light shines in the darkness,
and the darkness has not overcome it.....
That was the true Light, which lighteth
every man that cometh into the world."*

“Tomorrow is Here”

F. UKUR, Bandjarmasin, Indonesia.

MR. UKUR is the new President of the Theological School at Bandjarmasin. Here he writes about the Church in Indonesian Borneo.

According to the Biblical message, Christ's death and resurrection meant the turning point of history. The old world had passed away, it had been conquered and overcome. In faith we have already entered into the New Age whose final revelation is at hand and is always imminent.

It is this act of Christ, decisive and powerful, which must be our starting point in an attempt to understand the task and position of a growing church and to discover the function of Theological Education in her life. We in Kalimantan (Indonesian name for Borneo) today, as we stand in this period of time, do realize that we are in the very centre of the Church which worships and preaches in a specific world, which is at the same time ancient and civilised in a modern way. Believing that we are the means by which the power of the New Age becomes operative here and now, I use the title *“TOMORROW IS HERE”*.

Historical Background.

1. A new horizon.

Early in June 1834, by the guidance of the Holy Spirit, the Barmen Mission in her General Assembly decided to make Borneo her new Mission Field. Right after that in July 15th of that year, the first two Missionaries for Borneo were ordained. They were Missionaries Barnstein and Heyer. At the end of the year, on December 13th, they arrived in Djakarta. After months of consultation with high officials of the Colonial Dutch Government, they got permission to go to Bandjarmasin, the capital of Kalimantan. It was a great pity that Missionary Heyer had to return to Europe, because of his health, but on June 26th 1835 after a 44 days journey in an Arabian vessel, the first Missionary Barnstein arrived in Bandjarmasin. Slowly and hopefully the work in the new vineyard went on; new stations were opened deeper and deeper in the inland; new co-workers of God came empowered by the Love of Christ. “The True Light, which lighteneth every man” came to this part of the world, and “the people that walked in darkness have seen a great Light: they that dwell in the land of the shadow of death upon them the light shined.” The Dyaks, known in cultural Anthropology as wild headhunters, were transformed into new men in Christ.

2. Time of catastrophe.

In the year 1859, there broke out a sudden bloody revolution under the leadership of Sultan Hidajat against the colonial Government, inspired by the desire to drive all white people off the soil of Kalimantan. The Chiefs of various Dyak tribes collaborated and took part in this revolution. Seven Missionaries were killed; and the first blood of martyrs was poured forth in the land of the Dyaks. From the diary of Missionary Klammer who survived from that day, we read of his inner struggle whether he should leave his station in Tamianglajang or not, and know that he decided to stay. He wrote: "God grant me the mercy not to act against His will. If He commands me to stay, so He delivers my soul from self-exaltation. But does He will that I go, then He grants me His joy." A house servant told that before Missionary Hofmeister and his whole family were killed they knelt to pray: "Loving Lord, Thou who art our Saviour, have mercy upon this nation. Take not thy grace from them but let thy Word be theirs again."

From the human point of view it was a time of complete darkness where no solution could be seen. It was hopeless; it was impossible. All missionaries left their stations, some went back to Europe, some began a new field in Sumatra. The work of nearly 25 years seemed to vanish into nothingness. The destructive power of darkness seemed to be more powerful than the Love of the unseen Christ. For some years after this, no Missionary was allowed to go inland. But it is good to remember again, that what is impossible with men, is possible with God. In 1866 official permission by the Central Colonial Government reopened the door of this unknown land.

3. The Church came into existence.

The period after the catastrophe demonstrated that Christ who himself had overcome the sharpness of death, had reopened the door to the Kingdom of God for these Dyak tribes. Possessed by the transforming power of Jesus Christ, the Gospel spread rapidly. In 1925, some time before the handing over of missionary work from the Barmen Mission to the Basel Mission, the first General Assembly of the Christian Congregations in Kalimantan was held. The primary task was to revise the "Congregation's Order" designed in 1912. Five years later (1930) the second General Assembly felt a strong sense of urgency to join all the congregations into one **Dyak Church**. The need to have trained ministers of her own consequently brought a new essential task: theological education, here and now. So the day of significance broke, when the prayer of Missionary Hofmeister was fully answered, the moment when our sin turned into blessing by His grace.

On April 4th 1930, the "**Evangelical Dyak Church**" was constituted with her new Church Order and a 10,000 membership. The first five Dyak Pastors were ordained. An indigenous Church came into being. It was the most blessed day of joy, when after a hundred years of unwearied missionary work, by the power of the Holy Spirit, a Church was born. Inspector H. Witschi of the Basel Mission said in his speech that day: "God wills that the Dyak Church does not live like a child but grows into an adult man, who is able to take care of himself. We have everything to rejoice and to be thankful for after a hundred years. The hour comes that the Dyak Church can send out her own messengers and to do everything by herself. Whatever you are going to do, do it for the glory of Jesus Christ. Look not upon men, but upon God only. Our work here in Borneo is God's own work."

4. **Perspective renewed.**

A characteristic point which both the Barmen Mission and the Basel Mission kept in view, and in some way succeeded in carrying out, was to establish a tribal church. So unavoidably, attention was mainly directed to the past of this tribe in order to have the Church rooted in her own ethnological milieu. Hence the name: *Evangelical Dyak Church*. But the rise of nationalism and the sensitive sentiments of this tribe as being a dignified part of the whole Indonesian nation made a break in this conception. This was one of the influential factors that caused her General Synod in 1950 to replace the name Dyak Church by another one: the **Evangelical Church in Kalimantan**. Of course this church recognizes her calling to take a positive yet critical attitude towards Nationalism. Realising the true nature of the church, and that, as a local Church she is at the same time part of the Church Universal, in her General Synod 1959 she has accepted a new Church Order for a three years period of trial, where her membership is open to all members of churches that are members of W.C.C.

The urgency and the sense of responsibility to be witnesses to the Gospel among her own nation has in a considerable measure stimulated the desire to be an Independent Church, and conversely by independence, Christian responsibility has been increased. This is seen in the remarkable growth of membership:

Before world War II, we had a membership of 11,000 people, and today we have 35,000 members.

But above everything, the most important essential factor is "true Christian vitality", without which we could not speak about a Church in this non-Christian revolutionary world.

5. The Challenge Today.

The Church exists to proclaim the Word to the world. Unless she knows the world in which she finds herself, she will not be able to proclaim the Word relevantly. Her act of proclamation, her way of identification and the form of the demonstration of her faith, largely depend upon understanding the life of society.

What then are the factors in this Kalimantan society which are of most importance, factors which give a living challenge to the life and teaching of the Church?

At the beginning of this article I described this specific world in which our church is placed, as a World of both ancient and modern civilisations. This description includes the dramatic challenges faced by the Church in the following areas:

i. Animism

It is true that especially among the Dyaks, animism still has a strong hold on their thinking and life. The whole pattern of family social structure, art and cultural life are in the sphere of animism. Even in many congregations, Christians still use animistic practices and customs. This Animism is a tribal religion, and so a group religion. It must not be approached merely individualistically, but also in relation to the group as such.

ii. Islam

Until recent years most attention has been paid to the problem of evangelising the animistic world. But today we face a greater challenge: Islam. We know we are placed in an Islamic environment which is very critical, suspicious and sometimes hostile towards Christianity. This creates an awareness of the need of an intelligent confrontation and a concentrated approach towards the heart of Islam, even though we feel that this has not been done as it ought to have been.

iii. Syncretism

Generally speaking nearly all Asian-African churches face this same problem. We can say, that syncretism is based upon a naturalistic monistic way of thinking, in which every aspect of life is summed up in a grand totality. Here, there is no room for contradictions, although various nuances and differences are recognised. All phenomena are complementary to one another in a cosmic balance. The wealth of one religion complements another. It is a general feeling today, that this attitude is also propagated by statesmen, for the sake of the unity of the nation.

iv. Secularism

This term is sometimes rather confusing, for many identify it with "materialism" or "agnosticism". What we mean by secularism is simply a life attitude, where man is living "as though God did not exist."

Of course it is also true that this kind of life-attitude can lead man into a modern pseudo-religion. Looking at our own situation, we now face this challenge. The impact between old religious belief and modern techniques brings our people to this kind of life-attitude. They just ignore God, for they find all the answers and the ends they want in man's immediate situation itself. It is important to know that secularism exists also in the church.

v. Communism

Leaving out all discussion of what is Communism, I should like to state in this context the challenge of the "*power of attraction*" of Communism. It is due to the Church's failure that today some Christians have become active members and even leading figures in the Communist Party here. Although they are at the same time faithful Churchgoers, they find the solution of our social and political problems in the Communist Party.

These are some of the dominating factors in this Kalimantan society to which the Church must give her answer. One thing we do know is, that being freed from the power of darkness and sent to be light in this specific society, the church is challenged not to struggle for her own sake, nor to defend herself for the sake of her own existence or to save herself in this world, but is called to be a saving and reconciling community with a dynamic energy.

vi. Theology and Theological Education

The question arises: What is now the place of Theology in the life of this Church, and what has been the development of Theology in this kind of Christianity? In answering the first question, Prof. Dr. Th. Müller Krüger in his lecture during the Conference of Theological Schools 1959 in Djakarta, stated: "Those who want the Church must want Theology."

This means that theology must be a reality and an essential in the life of the Church, and not just a needless ornament. The development of Theology in Indonesian Christianity is most necessary for the inward life of the Church, and for her confession or witness in our non-Christian environment. This urges us also to formulate our own Confession, which will be a real spiritual possession of our own and not just one borrowed from the West.

Keeping in mind the background of the nature of our Church and society, I might mention here some specific points at which I believe Theology must be deepened and developed:

- a. The person of Christ and the meaning of His historicity.

It is of the greatest importance to rediscover and reaccentuate Jesus' historicity, against the whole attitude of cosmic mysticism, which stands indifferent to this.

- b. The Christian understanding of sin and the meaning of "sola fide" against the Islamic conception of salvation.
- c. The conception of "Church" must be radically thought out. Influenced by our Indonesian collective consciousness we are seeking our own form of spiritual and ecclesiastical life, and at the same time finding a pattern of the "*Unity of the Church*" which should be a *token* for the unity of the Indonesian nation.
- d. To create an indigenous way of expressing the Gospel, finding out how our *style of life* can be the means of proclamation.

A second question concerns the aim and function of theological education within the life of this Church in the special setting of this part of the world. The classic aim of theological education is the training of ministers for the local Church. This classic conception, of course, is still important. But there is a danger involved in this, that we just consider the Theological School as a "minister-factory". For our situation, the answer is not so simple as most people think. It depends largely upon the nature of the ministry we need, the nature of the congregation in which the ministry is to take place, and the nature of the world in which the church is placed.

In some way and to some degree, the Theological school seeks to be the "servant" of the Church. This character of servant, as Dr. M. H. Dolkestein, a former professor of the Theological Faculty in Djakarta put it, is however more critical, and includes the task of providing a 'discipline' for the Church. By being a servant, she is not only to follow the Church but also to lead the Church. This inter-relationship of "service" and "leadership" must be thought out more deeply in the context of Church and society.

Everyone will agree that the existence of the Church in the world is not for her own sake but for the sake of the world. Salvation is concerned not only with the individual person but also with society. Salvation means then a radical renewal of the individual man and fundamental changes in the social and cultural structure of society.

Today we feel the urgency of discovering a system or method, whereby theological education can be directly related to Christian action in society. This means finding a right *integral relationship* between *Theory and Practice*, or in other words a living, dynamic relationship between "meditation" and "action". Practice is not just a result of theory, but it must be an act, and experience, a concrete step in reality, creating and testing the theory itself, so that we can become grown-up into the fulness of Christ.

Theological education in Indonesia cannot just depend upon the Theology of the West. This doesn't mean that we are trying to build up an Indonesian Theology or Asian Theology. For our part, Theology is only relevant at long as it is rooted in the life of the Church and has the character of "Theology today".

Following the suggestion of Prof. Dr. Th. Müller Krüger, it may be said that our immediate task today is to prepare a so-called: "Theology in loco", centred in the existence of the local Church, here and now. The problem of the Church in Kalimantan is not hers alone, but is also the problem of all the Churches in Indonesia.

The Theological School in Bandjarmasin, as a school which comes from an indigenous Church, and having its resources in the men, the soil and the society of this country, is the place where 'Theology in loco' could be developed. This could be gracious contribution, revealing the place of the local Church in the Ecclesia Catholica and so helping to save the church from falling into a pseudo-Ecumenism.

Here in this almost unknown part of the world, struggle and impact between the Gospel which is "not after man" with that which is "out of the human heart" can build up a 'Theology in loco', and formulate a clear philosophy of Theological education. The growth of our Church and Theological education is aided by challenges to which a response, a courageous and persistent answer, 'in Christ' has to be given. As a younger Church, a growing Church which has not a long history of Christian experience behind her, she possesses the energy, the vitality, the hopes and the joys of youth. But it is in complete surrender to Jesus Christ, the Light of the world, that we know: "*TOMORROW IS HERE*".

Study Institutes in Asia No. 2

The Study of Buddhism in Burma.

PE MAUNG TIN, Rangoon, Emeritus Professor of Pali Buddhism at the University of Rangoon.

The vast majority of the citizens of Burma are Buddhists, only 3% being Christians. There is a special responsibility for Christians to present the Christian message to their fellow country-men. In witnessing to one's faith to an adherent of another religion, there can be comprehension by the latter only when the witness is made in the thought and language which the listener can understand. To achieve this end, the one who communicates must study and understand the listener's faith and practice. So when the Buddhists held the Sixth Buddhist Council at Rangoon to celebrate 2,500 years of Buddhism in 1956, the Christians of Burma were deeply interested and thought that they could best meet this Buddhist challenge by acquiring a better knowledge of the tenets of Buddhism. With these thoughts in mind, the Burma Christian Council after much deliberation, over many preliminary meetings, appointed a Commission on Buddhism in July 1955 with a view to serving the Christian Church by helping them to know and understand contemporary Buddhist thought and life in Burma.

The Rev. John Maung Pe, Principal of the Holy Cross College, Rangoon, acted as Chairman, and Dr. G. P. Charles of the Church of India in Burma as Secretary. During the first two years I gave lectures on Buddhism at the Holy Cross College to groups of American Missionary Workers and lay people. Some of these lectures were repeated in Burmese to the staff and students of the Burma Divinity School, Insein, Rangoon. One of those who attended the lectures in English was Professor A. J. Bahm of the Department of Philosophy, University of New Mexico, Albuquerque, who was doing research work on Buddhism at Rangoon and who later brought out a book, *Philosophy of the Buddha*.⁽¹⁾ When I went to the University of Chicago in the fall of 1957 as Visiting Professor of the History of Religion, Rev. Paul Clasper and Rev. Ray Beaver of the Baptist mission, who had attended my lectures at Rangoon, happened to be on furlough at Chicago and attended lectures at Chicago for one academic year on the Doctrines of the Buddha and the study of Pali, the language in which the Buddhist Scriptures are written. Another outcome of the Rangoon lectures was a booklet on Buddhism in Burma edited by Dr. Charles. Dr. Hla Bu, Director of the Commission, attended a meeting of the Directors of Centres for the study of non-Christian Religions held at Madras in April 1957.

(1) See review p. 80.

2 In the midst of these activities, the members experienced some uncertainty about the purpose of the Commission. They were not always agreed that the work of the Commission should be confined to the study of Buddhism to the exclusion of other work. Ultimately it was agreed that there should be an evangelistic motive without assuming the responsibilities of evangelistic work, such as organizing evangelistic trips and so on. There was also uncertainty among the members about making use of the indigenous language in studying Buddhism as an indigenous faith.

However, it was agreed to carry out the following programme:—

- (a) The content of the Christian faith should be studied by the Christians themselves, one study session being devoted to one aspect of an article of faith.
- (b) The content of the Buddhist faith should be studied carefully, a recognized Buddhist being invited to help explain particular concepts.
- (c) After such a study of the content of both faiths, it would be necessary to understand the ways in which faith is embodied in life, and to have critiques of Christian life in Burma by Buddhists of some standing.
- (d) Study sessions should be conducted in various parts of the country. Findings or papers presented at such sessions should be published. Ways of expressing Christian faith and life in thought-forms and life-forms intelligible to the people of Burma might then be sought in a responsible and corporate way by the Churches of Burma.

The activities of the Commission were stepped up by the appointment of a full-time Secretary, in the person of Rev. Maung Gale on the 15th of September 1958. The Secretary, upon invitation by the President of the International Institute of Advanced Buddhistic Studies gave a series of eight lectures on Christianity at the Institute. At a meeting of the Commission held on 22nd September, Dr. G. P. Charles read a paper on the Resurgence of Buddhism in Burma, showing evidence that this was widespread and deep-rooted. At the meeting on 8th October, U Kyaw Than, East Asia Secretary of the International Missionary Council and the World Council of Churches, read a paper in Burmese on "Our Central Goal", stressing the necessity on the part of Christians to know and understand their own faith as well as the Buddhist faith, and the need to present the Gospel in the language and thought-forms of contemporary Buddhists. On 30th October, the Secretary gave a series of talks on the 'Word of God and the Living faiths of men' at the National Conference of the Burma Student Christian movement held at the University Christian Student Centre. On the 31st

October, the Secretary represented the Commission and led a session at the Conference of the leaders of the All Burma Christian Endeavour Societies. On the 12th November the Secretary gave a talk in Burmese on the Christian approach to the Buddhists. At the annual Conference of the Burma Christian Council held at Moulmein on 22-25th November, Dr. Hla Bu gave an address on the mission of the Church in relation to other faiths, emphasizing the importance of meditation as the one thing that Christians could learn from the Buddhists. Another point of emphasis made was that, since both Christians and non-Christians alike are under the Judgment of God, and are all sinners together and are to be saved alike by the grace of God, then we Christians should not have any 'holier than thou' attitude towards non-Christians, but that by our lowly attitude and by our quality of life, we should endeavour to win them to the redeeming love of our Lord and Saviour Jesus Christ. Those attending the Conference who were interested in the work of the Commission were divided into three groups for discussion. Arising out of the findings of the discussion groups, the request was made that the Commission should do some research on discovering contemporary Buddhist thought-forms, and the proper vocabulary in which the Gospel might more relevantly be presented to Buddhists, particularly such basic Christian concepts as the Eternal God, the meaning of the Cross, Jesus as Lord, and Salvation. The nine out-of-print books on Buddhism written by Buddhist converts in Burmese and collected by U Kyaw Than were mimeographed and put into the library for future research work. On 24th January 1959, a symposium was conducted at the Annual Conference of Burmese Baptist Ministers at the Burma Seminary. Five pastors spoke on "the Eternal God" in Burmese using language and thought-forms understandable to Buddhists. On the 27th February a reception was given on the occasion of my return to Burma, when I spoke of my experiences in the study of Religion at the University of Chicago. At the meeting held on the 4th May the members agreed to welcome Dr. Richard Bush, a Methodist Minister, to come to Burma to work as a Research Scholar under the guidance of the Director of the Commission, and in the same month I was honoured to give an address on 'the Resurgence of Buddhism in Burma and the search for new foundations' to the East Asia Christian Conference held at Kuala Lumpur in May 1959.

News of the Colleges and elsewhere

TAINAN THEOLOGICAL COLLEGE, FORMOSA.

Entrance Examination for Post Graduate Course

The Entrance Examination for the Post Graduate Course was held on July 14-16. There was a record of eight candidates attending the examination: 2 from Tunghai University, 2 from the Agricultural College, 1 from Cheng Kung University, 2 from the Episcopal and 1 from the Methodist Mission. All candidates, after examination, proved to be above standard level and were accepted for the first year course by the College.

Adventure in "Industrial Evangelism"

A new project on 'Industrial Evangelism' to meet the 'Rapid Social Changes' in Formosa has developed rapidly in recent months. A grant has been approved by the United Presbyterian Church in USA, and projects for building a Nursery School for working mothers' children and a dormitory for single women workers have been discussed by the leaders of this new work. In a recent Committee Meeting, the Moderator, Rev. Su, supported the projects and said that they were the very things needed in the Industrial areas of Kaohsiung. SCM members of Cheng Kung University have been invited to suggest plans for the buildings; this will add to their interest and concern! A group of them who are studying architecture at Cheng Kung University will be taken down soon to see the areas and the site which will be available for the new adventure in Kaohsiung. Mr. Ang Chao-hsi, a graduate of the Post-graduate Course this year, has been appointed to assist Mr. Wu for research work in Industrial Evangelism in Tainan and Kaohsiung areas.

Students to Tunghai

Our policy of sending students to Tunghai University for one year's general studies has proved useful and significant to both colleges, Tunghai and Tainan. For the coming year about 10 students will be sent to Tunghai for the fourth year's adventure. Principally students from the third year Theological Regular Course with the following two conditions will be qualified for the selection:

1. The average mark of academic grade last year should be over 70.

2. Grade of English should be over 60 during the past year.

This time 12 students—9 from the third year and 3 from the senior class—have been accepted as "our students in Tunghai, 1959-60" by the Faculty Meeting.

Summer Vacation Term

The Military Call-up has greatly dislocated college courses. Students have to leave at any time during the term, and their return is equally uncertain. In this way many students' courses have been broken into, making it difficult for them to obtain the required amount of credits and finish the courses in a reasonable time. In order to help them, a new experiment of having an additional summer vacation term has been started. Lectures are few, but set books and set subjects for study are given to students to work on in preparation for an examination at the end of the eleven weeks' term. Eleven senior students are attending this first trial course.

UNION THEOLOGICAL SEMINARY, MANILA.

Enrollment for the first semester at the Union Theological Seminary, Manila, Philippines is divided as follows: Bachelor of Divinity, 19; Bachelor of Theology, 37; Bachelor of Religious Education, 7; Bachelor of Religious Education Sacred Music Major, 12; Special Music students, 12, making a total of 96 students. The churches sending students are the Methodist Church, United Church of Christ in the Philippines, the Disciples Church, and others.

In line with strengthening the faculty and staff of Union Theological Seminary, five new teachers were recently added to the teaching staff of the Seminary.

The UTS is engaged in a year-long fund campaign this year to raise P120,000 (\$60,000) for the development fund of the new UTS site in Dasmarinas, Cavite, located about 37 miles from Manila. The new site has an area of 97 hectares purchased by a grant from the Nanking Board of Founders for the sum of \$80,000. The initial fund to be raised this year is to be used to develop the area: clearing the land, laying down sites for the proposed buildings, laying of roads, etc. Future seminary students will have at the new site an agricultural and rural training which will make use of the vast land included in the site. According to President Benjamin I. Guansing, the development plans include the building of modern school buildings, residences of professors, dormitories, clinic, cottages and gymnasium. He says: "A seminary plant like this will fulfil all the requirements of a wholesome and ideal place for study, research and field work. It will combine not only the development of the mind but also of the body and the spirit."

The newly-completed fourth floor of the present Seminary building was dedicated in August. Built at a cost of P80,000 (\$40,000) which came from the War Damage Funds, the fourth floor accommodates the music rooms of the Department of Sacred Music and recital hall.

UNIVERSITAS NOMMENSEN, PEMATANG SIANTAR, SUMATRA.

The Library

In the past two years the number of volumes has almost doubled. We have about 3000 vols. now. We can now provide about 1 book for each student in each subject taught here (2 years ago, 0.5). The average in the theological libraries in Europe and the U.S. is somewhere between 6 and 8 vols. We are aiming to achieve a ratio of 4 vols. per student to be achieved within 6-8 years. This would mean a total figure of about 12,000 vols. Our present shelf room provides space for about 15,000 vols. We are confident of achieving this goal.

THE ECUMENICAL INSTITUTE, BOSSEY.

Our secular adventures

The Ecumenical Institute is involved these days in a new form of its old vocation. The best way to introduce it would be to refer to a little book just published on our behalf by the SCM Press: "The Missionary Church in East and West" (*). In this book which presents the lectures and reflections of a course at Bossey for missionaries and pastors recently, a social worker from Germany, Marlies Cremer, described in vivid terms the secularised world of German factory women among whom she works: "Friendship?"—she quotes a worker—"I don't go in for that any more. I would rather not be disappointed". Every man cuts himself off from other men and faces alone the task of orienting himself in a broken world. The reaction of many Asians who heard this talk was one of horror. "Thank God", said one, "that we still live in religious cultures, even though they are non-Christian".

Yet, as we probed more deeply the missionary frontier which is common to both Asia and Europe, it became clear that Asian religions themselves are profoundly secularised. A non-religious temper of mind, sometimes even using religion as a means, has been thrust upon us as a major characteristic of the world of which we are a part. We therefore turned to face it directly in a conference for university teachers on "The Meaning of the Secular", in September past. That meeting sowed the seeds of ideas which will sprout in our programme many times during the next few years.

We realised quite clearly by the end of that conference that we do not agree among Christians. On the one side there were those who, following the brilliant analysis of Roger Mehl, believe that the secularised world is heading for a crisis in itself. It has cut itself from its roots, it sets up secular religions, such as Nazism, to fill

(*) 9s. 6d. SCM Press, or 6 Sw. Frs. Ecumenical Institute.

in the void which it feels. On the other side were those who, following Dietrich Bonhoeffer, emphasized that secular points of view may be sinful, limited and even inhuman, but they are not unstable. One cannot base evangelism on religious needs which every man is supposed to have. The debate on this point will continue for we did not resolve it.

More dramatic however was our encounter with some outspoken secularists who spent these few days with us. One of them threw out a challenge to us near the end of the meeting. He was leaving Bossey, he said, a pessimist about the possibility of talking with Christians, because Christians seemed to prefer to be themselves for themselves than being all things to all men. Several attempts were made to answer this guest. We wrestled in his presence with the problem of presenting the reality of Christ without placing our own sinful personalities and religious claims in his way, but we realised at the end that no argument, no form of words is sufficient. Our answer must be worked out in the way we face with the non-Christian the common problems of our lives.

The result is a series of conferences for 1960 in which we will attempt to do just this: Conference on the Basis of Political Decision in which men in active political life will explore with theologians the principles, the hopes and theories which underlie political decisions in the modern world; Weekend for Industrialists, from which we will seek Christian insight on problems arising from the European Common Market; Consultation on the problem of discerning the Will of God and making Christian decisions in a modern technological society; Theological Students' Course where we will take up the same theme and explore it in a dialogue between Asia and Africa on the one side, and the European-American world on the other.

This is not all our programme. We have not forgotten that the Third Assembly of the World Council of Churches is not far off and will consider its theme, "Christ, the Light of the World", in Berlin next April and in our Course for Laymen in July. We will continue our Seminar on Orthodoxy at Easter and make our own contribution to Faith and Order discussions with a Consultation on Prayer for Christian Unity.—For all these meetings, but most especially for our encounter with the secular world out of which the Church's understanding of what it means to witness to the power of Christ is born, we ask your help in the days to come. If you know of people who should be with us, send us their names or suggest they write to us. If you have suggestions while thinking along with us, please send them. But above all join your prayers to ours as we explore these uncharted seas, that our work may be blessed.

CHARLES C. WEST.
Associate Director, Bossey.

Association of Theological Schools, South East Asia

Some findings of the July 1959 meeting.

1. **Executive Committee.** The following are members:—

B. I. Guansing, Philippines, (President);
C. H. Huang, Formosa, (Vice-President);
Reginald Trueman, Hongkong, (Secretary);
H. L. Sone, Singapore & Malaya, (Treasurer);
Pouw Ie Gan, Indonesia;
Paul Clasper, Burma;
J. R. Fleming (Executive Director).

2. **Accreditation Commission.** The Executive Committee, with Prasert Indhabundhu, Thailand; Harun Hadiwijono, Indonesia; Paul Hu, Hongkong; and Ivy Chou, Sarawak.

The following criteria were accepted for the general guidance of this Commission, and as minimum requirements:—

(a) **Accredited Members:**

4 full-time faculty members.

9 years general education as entrance requirement.

Library: 5,000 volumes.

\$100 U.S. per faculty member or 7-12% of budget.

Courses—(a) 9 years + 5/6 years.

(b) 12 years + 4 years.

(c) graduates from colleges + 3 years.

Budget approximately equivalent of \$8,000 U.S.

Graduation requirement—a stated number of credits—

(a) 200

(b) 160

(c) 120

Buildings—Classrooms, libraries, etc.

(b) **Associate Members:**

2 full-time faculty members.

9 years general education as entrance requirement.

Library: 2,000 volumes.

\$50 U.S. per faculty member or 4-6% of budget.

Courses—(a) 9 years + 3 years.

(b) 12 years + 2 years.

Budget approximately equivalent of \$4,000 U.S.

Graduation requirement—a stated number of credits—

(a) 120

(b) 80

Buildings—Classrooms, libraries, etc.

(c) Affiliated Members:

Schools elected to affiliated membership for fraternal purposes without reference to procedures of accreditation.

NOTE: A school year represents about 30 weeks of study, with between 13 and 20 hours of classwork per week.

3. Needs.

The general needs of Theological Schools in S.E. Asia were discussed and listed (not necessarily in order of priority, since the particular needs of different schools varied) as follows:

- (a) Opportunities to meet, think, plan and work together, such as are represented now by the Association, the Study Institutes and the Journal.
- (b) Library strengthening (for both students and faculty).
- (c) Faculty strengthening, including study overseas.
- (d) Translation of important theological books into Chinese and other S.E. Asia languages.
- (e) Encouragement of original writing in these languages by subsidies for potential authors or purchase of manuscripts.
- (f) Student scholarships.
- (g) Capital grants.

4. Standards.

Discussion took place on plans to raise the standards of theological education in the area and the following decisions were taken:—

- (a) It was agreed that there would be great value in exchanging information about text books used in different schools. The Secretary (Mr. Trueman) was asked to collect and share this information.
- (b) The Executive Committee was asked to encourage member schools to exchange copies of their examination papers and results, and so establish a basis of comparison of work done.
- (c) It was agreed to explore the possibility of theological students in S.E. Asia working towards an external degree. The Executive Committee and Executive Director were commissioned to investigate this, particularly in relation to Serampore, London University and the American Association of Theological Schools.
- (d) The Executive Committee was instructed to undertake the work of a "Committee on Theological Libraries" on behalf of the Association as recommended in the Librarians' Workshop Report.

Quotable Quote *"To be well qualified is one thing, to have at A.T.S. degrees is another. These are not necessarily meeting: identical."*

BOOKS FOR THE 1960 THEOLOGICAL INSTITUTE— SINGAPORE.

General Theme "Christ and Culture—The Encounter in East Asia".

(i) **Books recommended by Dr. D. D. Williams.**

Basic Books

(copies are being sent to each delegate).

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*HOCKING, WILLIAM E. *Living Religions and a World Faith*. N.Y.
Macmillan, 1940. *The Coming World Civilization*, N.Y.
Harper, 1956.

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N.Y. Abingdon Press, 1955.

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WHITEHEAD, ALFRED N. *Science and the Modern World*, N.Y. Macmillan, 1927. (Paperback).

(ii) **Books recommended by Dr. C. L. van Doorn.**
Basic books

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HAUSER, C. PH. M. *Urbanization in Asia and Far East*, Unesco Calcutta, 1957.

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GEERTZ, C. *The Religion of Java*, 1959.

HIGHBAUGH, IRMA. *Source Book and Family Life*, 1947. Agricultural Missions. Inc. N.Y.

KAHIN, GEORGE MC.T. *Governments and Politics of Southeast Asia*, 1959.

LERNER, DANIEL. *The Human Meaning of the Social Sciences*, Meridian Books, N.Y. 1959.

VAN LEUR, J. C. *Indonesian Trade and Society*.

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MANIKAM, R. B. *Christianity and the Asian Revolution*, Friendship Press. New York, Diocesan Press, 1955.

MANIKAM—HIGHBAUGH. *The Christian Family in changing East Asia*, The Philippine Federation of Churches, Manila.

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The order of priority depends more or less on the nationality of the delegates. A book such as "The religion of Java" will be of special importance to the Indonesian delegates, but as a specimen of sound research work it has a special value also for others.

Book Reviews

The Gospel of the Incarnation.

George S. Hendry, SCM Press Ltd.: London, 1959. 15/-.

Professor Hendry believes that "The Christian Gospel concerns the *total fact* of Christ, and that when different churches overemphasize single aspects of the Gospel, there is a distortion amounting to a fragmentation of the Gospel."

The Roman Catholic and the Protestant churches are given here as forms of fragmentation, as when the Roman Catholic church emphasizes Pentecost, and the work of the Holy Ghost, and Protestantism emphasizes Calvary, and justification. Since different emphases and partial perspectives (p.14) are the cause of the estrangement of the churches, Hendry will overcome the estrangements by laying stress on the whole incarnation; hence the title: "*The Gospel of the Incarnation*".

This stress on the whole incarnation, Hendry finds in the ancient theologians whose dogmatic formulations are taken over by Western Christianity, but without their philosophical concepts. The interpretations in Western theology of these dogmatic formulae are misunderstandings of them. Therefore, "the re-integration of incarnation and atonement is the task that is attempted in the present work". Hendry shoulders this task in a masterly way, which is in part due to his knowledge of the development of Christian dogma.

The significance of the incarnation is, according to Hendry, that Jesus came to preach and to dispense forgiveness to men. "To think of Christ as one who came to work out some problem and so make forgiveness possible, is to deny the sufficiency of the grace." (p.134). Cross and death of Jesus were not necessary to acquire forgiveness from God, but were demonstrations of this forgiveness, else it were no forgiveness. (p.141f.). "In this respect the Cross of Christ is not unique". (p.143). "The son of man comes as

a herald of the rule of God in which the judgment of God on the sin of men is effected in its most drastic form—by forgiveness". (p.113). What is clear here is that there is no vicarious suffering of Jesus, (Is.53) and no death for the sake of men's salvation, (I John 1:7).

This book is an attempt to preach the gospel to modern men, who are "historically so far separated from the event of the incarnation," and who only believe what is within the reach of their own physical and spiritual powers, and who do not accept any vicarious deed, even if it is the deed of Jesus Christ. But like many other similar attempts, I fear that it neither satisfies the gospel nor modern men.

Putting down briefly what I think of this "*Gospel of the Incarnation*", I would mention the following points:—

1. By regarding the incarnation alone as the significant gospel, Hendry also 'fragmentates' the gospel, which speaks of Jesus Christ as the Logos before the incarnation, (John 1, prologue) and as one who is continuing His work after his incarnation (John 14:2. etc.)

2. Undoubtedly this is closely connected with unwillingness to say to modern men, 'Jesus Christ is God.' Hendry's expression "God in Man" (and other expressions) can be interpreted as the presence of Wisjnu in Krisjna. Emphasis is laid on Jesus's "homo-ousia with us."

3. The work of Christ is therefore confined to his humanity, to his being a herald of God's forgiveness, which he preached "from the beginning of his public ministry". A herald can be an ordinary human being. Christ's deity need not be spoken of.

4. But his Deity is of decisive importance for His work as Saviour. Not only the fact that Jesus has died as a man, but also that he is the risen Lord, is the cause of our consolation; otherwise "your faith is vain; ye are yet in your sins." (I.Cor.15).

Our conclusion then is that this book is an illustration of the danger of attempting to adapt the gospel to modern men, and the modern mind. We forget the importance of those parts of the gospel that are a stumbling-block to the modern mind, calling them myth or not mentioning them at all. This fragmentation is farther away from the gospel than the fragmentation of Roman Catholicism or of the Reformation.

We are still waiting for a book which makes the gospel acceptable to modern men and does justice to the gospel as well as to modern men. Perhaps such a book will never be written, because the gospel does not harmonize with the human mind, not even with the modern human mind. (1 Cor. 1:21f.)

POUW IE GAN,
S.T.T., Djakarta.

Promise and Fulfilment: The eschatological message of Jesus. W. G. Kümmel. pp. 168. (Studies in Biblical Theology No. 23) S.C.M. Press.

In this book on the eschatology of Jesus, Professor Kümmel of Marburg sets himself to go carefully over the evidence of the Synoptic Gospels in the hope of finding a path through the multitudinous problems and theories which bedevil the subject, to a true understanding of Jesus's message concerning the last things. Most of the book is taken up with detailed exegesis of individual texts, consideration being given both to their place in the different strata of the tradition and to their meaning for Jesus wherever it is judged that the sayings do in fact go back to Him. The views of other scholars, continental and Anglo-Saxon, are adequately represented and copious footnotes give all the necessary references, but Dr. Kümmel is not afraid to take his own line or to differ sharply from eminent authorities.

From this exegesis the author concludes, first of all, that for Jesus the coming of the Kingdom is, throughout His life on earth, a future event, to be accomplished in a relatively short but by no means negligible period of time after His death. Thus both the "realised" eschatology

of Dodd and others, which would bring the arrival of the Kingdom into Jesus's lifetime and dispense with a Second Coming, and also the "konsequent" eschatology of Schweitzer and his school, which regards Jesus as expecting immediate triumph, are decisively rejected. The second conclusion, which contrasts sharply with the first, is that in Jesus Himself the Kingdom was actually present in advance, Satan bound and the Coming already clearly seen by those who accepted His divine activity. So Jesus in His life on earth is the "fulfilment" which guarantees the "hope" that the Kingdom will indeed come with His triumphant return. As for the vexed question of the time of the return, it is accepted that Jesus expected it, wrongly, within a generation, but that this belief was only on the edge of His thought.

The anticipation of the Kingdom here referred to is in Jesus's words and acts and in these alone: it is not present in His disciples or in any divine society which He may be thought to have founded. Professor Kümmel will not have it that the Kingdom was established by Jesus and is now expanding towards fulfilment in the activity of the church. He will not accept that the saying on Satan fallen as lightning from heaven (Lk. 10:18) has any connection with the mission of the disciples or that the so-called "parables of growth" have any emphasis on growing; or that Jesus founded, whether at the last supper or elsewhere, a society of His followers, separate from the world, to be a Kingdom in embryo. (Mtt. 16:16 is rejected) It is here that the author's exegesis seems least convincing, at least to one reader, and that a gap opens up in the centre of the exposition of Jesus's teaching. We are left asking what is the function of Jesus's followers in the time between the ages, and from where do those living between the ascension and the parousia experience the "fulfilment" which is to be the ground of their "hope". These and similar questions must receive fuller treatment before Professor Kümmel's thesis can offer us a way out of our entangled theories to the solution of one of the major theological problems

of our times. No doubt it is also true that there are bound to be a number of places where the reader remains unconvinced by details of exegesis. Yet this is a most stimulating and helpful book, meriting careful study. In no way does it fall below the high standard of scholarship set by this well-known series, for which this English translation has been made from the third edition of the original *Verheissung und Erfüllung*.

BORIS ANDERSON,
Tainan, Formosa.

Reflections on the Psalms. C. S. Lewis.
1958. pp. 148. Geoffrey Bles,
London. Price 12s. 6d.

Since the Kierkegaard vogue began it has been fashionable to confess one's lack of objectivity. Let me begin by declaring that in this review I am in the fashion and very subjective. If this means that most of what is said can be taken in evidence against the reviewer rather than for the book I apologise, but at least it can be hoped that some readers may be stimulated to read, mark and inwardly digest Dr. Lewis even if a little theological indigestion results.

There is much that the book isn't, and most if not all of its defects and limitations are carefully outlined in the author's introduction. It is not a scholarly approach to the psalms based on careful exegesis of the Hebrew text and with copious footnotes referring to Gunkel and sacrificial kingship. It is, as the title says, reflections on the psalms, and the reflections are those of a profoundly dedicated Anglican layman who is a professional teacher of literature, with the soul and perception of a poet. His reflections are largely based on Coverdale's translation although in places there has been modification of the text after reference to Moffat.

There is scant reference to any of the technical and critical problems although his comments on Hebrew parallelism (3ff) and his definition of the principle of art are interesting in the extreme.

Dr. Lewis writes as an amateur for inexpert readers about his own difficulties in reading the psalms and

the light he has received from them. Let us not be deceived by his modesty. There is a great deal, within his own carefully defined limitations, which can benefit every reader, student and teacher.

He tells us that he belongs to the generation which as children had to eat up all that was put on their plates. This usually meant that the child ate the nasty bits first. This principle he follows in the book, dealing in chaps. II, III and IV with "Judgment", "Cursing" and "Death" respectively. Chapter II and III were particularly valuable to the reviewer. In them there is an attempt to grasp every nettle and grasp it devotionally. The moral problems of the psalms can be ignored or lightly passed over if our main concern is with ritual form, Hebrew metre or Ugaritic influence. In Dr. Lewis we have a man on his knees in church, surrounded by students and shopkeepers, seeking the Word of God even in the darkest places of the psalms. He never runs away from the problems and for one reader no difficulty was left unilluminated.

Some of the later chapters take us a little beyond the Psalms and the chapters on "Scripture" and "Second Meanings" are very rewarding. All in all, a book to be bought, read and re-read.

H. D. BEEBY,
Tainan, Formosa.

The Jews from Cyrus to Herod.
Norman H. Snaith. Wallington
Surrey, The Religious Education
Press, Ltd., 1949 (Reprinted Feb-
ruary 1956). pp. 208. 7/6.

This is one of the "Gateway Handbooks of Religious Knowledge" intended for use in British schools and colleges. The editor of the series points out: "A gateway suggests entry, an approach rather than final attainment. These books are intended to open up the subject with which the deal." However, the reader will soon discover that some chapters are very comprehensive and quite profound.

The author, well known both as a Methodist minister and as a scholar, attempts to do a double job with

regard to the background of the New Testament. The first part of the book is devoted to the history of the Jews from Cyrus to the Fall of Jerusalem in 70 A.D. Here, indeed, is an excellent summary of the facts, but the material is actually so condensed as to be perhaps even confusing to the beginner. It would seem more usable as a "refresher" concerning the key events of the period and their sequence.

The last three-fourths of the book are concerned with the religious movements, parties and ideas of the period covered by the historical survey. A listing of the chapter headings will indicate the material covered: "The Restoration" (stresses post-exilic Israel's consciousness of its unique destiny), "Separatism," "The Glorious Future," "Messiah," "Life After Death," "Demons and Angels," "The Law," "Wisdom," "The Logos," "Temple and Synagogue," and "Pharisees, Sadducees, Essenes." Extensive references to and quotations from the apocryphal and pseudepigraphic writings serve as a helpful introduction to their content and bridge the gap of ideas between the Old and New Testament. To the present reviewer, this would appear to be the most valuable part of the book for the theological student, since the material is more complete and less available in summary form elsewhere.

This little book could hardly be called exciting either in style or content but it does seem to offer in inexpensive form a rather good, up-to-date summary of material, important to the understanding of the historical and religious atmosphere of the period which produced nearly half of the literature of the Old Testament, and continued to contribute the non-canonical literature and the actual setting for the key figures and life of the early Christian church.

EUGENE A. HESSEL,
U.T.S. Manila.

The Wonder of Prayer. Shelton Hale Bishop. The Seabury Press, Greenwich, Connecticut, 1959. 95 pp. \$2.25.

Prayer, like a finely cut diamond, has many facets. As one holds it up

to the light for scrutiny he sees each time a different light, a different colour. Shelton Hale Bishop seems to be doing just this in his small book "The Wonder of Prayer" which was chosen for special use as a Lenten Study in 1959. He points out in a friendly, informal way a few of his insights which he intends shall be a guide to a more satisfying prayer life.

Mr. Bishop's approach is practical rather than mystical; it is personal without becoming sentimental. His first and main emphasis is on the importance of love as the basis for true prayer—the fact that God loves us that we must come to love Him, and that through prayer we come to an understanding of that love. The second emphasis is placed on the need for repentance and confession if the individual wishes to know peace. His concern with peace and barriers to it includes not only personal peace but world peace and the relationship of the one to the other.

This book should prove refreshing, stimulating and challenging to saint and sinner alike. It is a book to be read and re-read, one which could well be used as the study-guide of a "cell" group.

BETTY HESSEL,
U.T.S. Manila.

Prophecy in Islam. F. Rahman. George Allen & Unwin Ltd. London 1958. 15S, 118 p.

The acute Hellenization of religions and cultures of the Mediterranean area is one of the biggest problems of history through the centuries before and after Christ. Rahman investigates in his book the question of the Hellenization of Islam in the area of prophecy which is one of the most important doctrines of Islam.

The starting-point in his investigation is concerned with the philosophical theories of Al-Farabi and Ibn Sina about the rational possibility of metaphysical knowledge. Both are evidently influenced by Greek philosophy. The picture is as follows: Extraordinary intellectual gifts make the prophets capable of receiving the emanation of the universal intellect. Furthermore, both the intellect of the

prophets and the universal intellect operate—in modern terms—on the same wave-length. Both correspond to one another. Receptivity in prophecy stands over against activity which makes of the prophet a statesman and law-giver (an "actor moulding actual history on a definite pattern") according to the example of platonic philosophy. Possession of higher knowledge enables the prophets as lawgivers to exert an influence which frees and also preserves.

The effect of this Hellenistic understanding of prophecy on the history of Islamic doctrine and the coming to grips with it is discussed in the second part of the book. Rahman shows that in some of the representative figures in the history of Islam such as Ibn Hazm, al-Ghazali, ash-Shahrastani, Ibn Taymiyyah and Ibn Chaldun, all, with the exception of Ibn Taymiyyah, have more or less succumbed to the Hellenistic influence, which means the temptation to intellectualize prophecy. The difference among those men consists only in a greater or lesser preserving of traditional terminology. Now the question arises, how could this happen, and where in Islamic theology is the susceptibility for an intellectual understanding of prophecy to be found. This question already goes beyond the task envisaged by the author, but it should have been treated, because it explains the question concerning the susceptibility for this development in Islam. It is indeed to be sought in the peculiar rational Islamic understanding of prophecy the roots of which can be traced back to the Quran.

This book is a very outstanding aid for getting a better historical understanding of Islam for everyone who is called to work for the clarification of the question concerning the relationship of prophecy or revelation and religion.

A. RUTKOWSKY,

Nommensen, P. Siantar.

Islam and the Arabs. Rom Landau. London, George Allen and Unwin. 1958. 299 p. 30/-.

The book begins, as is usual in historical writings of Islam, by describing the Arabs' spiritual state

before the rise of Islam. It then points out the founding and development of Islam, and gives an excellent picture of the meaning of the Islamic Sharia. It continues with a good survey of the medieval philosophy and the sciences of the Arabs. Landau succeeds in explaining the superiority of medieval Islam, about which most Western people do not know. The book closes with an orientation of the opposing political conditions of the Arab world today.

As seen from the political angle, one misses a clear division between Arab and non-Arab elements in the historical development. If the author intentionally omitted it, the question arises as to whether the Arab elements should be so strongly emphasised in a history which for a big part was moved forward by religious and spiritual forces of a very different character. In that case, the Arab world has merely the meaning of a geographical area. May be this will explain why the book also lacks a special description of theological problems and of religious life. Sufism is merely touched upon. In contrast, the cultural merits of Islam are very beautifully and lovingly described, so that the heart of every Muslim can only rejoice over the understanding and sympathetic portrayal. Herewith many misunderstandings of history are cleared away. The last centuries of Islam are passed over lightly. The present situation is generally presented as an accumulation of political problems, therefore the title of this section of the book would more correctly have been "Political Problems of the Present Arab World", rather than "Problems of the Present Arab World."

The book is unusually readable and comprehensive, especially in the philosophical and scientific developments which are included in the picture and in which it attains a striking colorfulness. The historical and political meaning of Islam becomes very clear. In its entirety it presents the intention of the author to introduce the spiritually minded people of the West to the important problems of the Near East. The Near East becomes in the book a first

class political problem. That it has always been, and is today, especially for the West. The question is, however, whether it does not present first and foremost a human problem. Perhaps it might have been good if Landau had in the writing of his book asked himself and had tried to answer the following questions: What relation does the Arab genius really have to his religion? What is the meaning of Islam in the Arab world today? In how far is it possible to identify the Arab human problems of today with his political problems? Then an actual problem such as that of present-day Iraq for example, would have been more easily understood.

Perhaps, even contrary to the author's actual purpose, the meaning of Islam for the Arabic world is counterbalanced by the exclusive emphasis on political situations and developments. There are other portions of the book which admirably describe the influence of the Islamic faith in God on the scientific and cultural life. (See e.g., p. 165 f). It is a pity that in drawing these political conclusions concerning the modern Arab problem, a more comprehensive view of it is lost.

Despite all this, when considering the aim of the book, which is to give an understandable and trustworthy introduction to the big Arab-Islamic problem, one must say that it represents a valuable step forward, and one can only wish that it will be further developed.

A. RUTKOWSKY,
Nommensen, P. Siantar.

Education for Christian Living. 1956.
R. C. Miller. pp. 418. Prentice-Hall Inc., Englewood Cliffs, N.J.

This is a comprehensive handbook concerning the task of Christian education in the local church. It is clear and concise, sound in theological and educational insights. Its four parts contain discussions on the principles of Christian education, primary educational institutions, and the methods and administration of the Christian education program. This book can be a very valuable aid to all Christian

educators.

The author succeeds in showing Christian education to be an integral part of church life, and not a separate entity or an appendix. The task of Christian nurture, of instructing and guiding its entire constituency in Christian faith and living, should be the concern of the total church, and the goal and purpose in everything done in the name of the church. Rightly, the local church is described in the book as "a unified body, organized and administered to educate its members in Christian living." (p.265). The church school, the youth and the women's groups . . . are not in themselves fragmented ends of loyalty, but integral parts of the unified church community in which members at all age levels grow and are sustained in God's grace.

To this end, organization and administration must be unified. The pastor must head a team of co-workers including his lay helpers and professionally trained assistant ministers, if any. Christian education must be channeled not only through classroom instruction and organized camps and conferences, but through all the relationships and programmes of the church—through worship and service, through study as well as through all forms of pastoral care. In other words, all activities of the church should work together towards providing an atmosphere in which God's grace may flourish and be mediated, and God's redemptive love may be accepted and experienced. This is the work of the total church, and primarily the concern of Christian education.

"The goals and value of Christian education are derived from Christian theology and not from secular methodology. From a theological perspective, educational theories and methods are to be evaluated and used within the framework of Christian faith." (p.45) These statements are typical in representing the author's stand in the so-called "theology verses education" conflict in Christian education.

Besides valuable insights, this book is full of practical suggestions. Ministers, seminary students and

interested lay people will all find this book an excellent aid in understanding the educational task of the church.

IVY CHOU,
Sibu, Sarawak.

The Gospel according to Saint John, Introduction and Commentary
Alan Richardson, London: SCM Press (1959), 220 pp. 12s. 6d. (Torch Bible Commentaries).

This handy commentary of the Fourth Gospel offers a concise introduction (34pp.) and a running exposition (pp. 37-220). The author introduces such historical topics as "The Johannine Literature", "The 'Problem' of the Fourth Evangelist", "John, the Apostle", "The Gospel in the New Testament Canon" and "Ephesus and John, the Elder". The treatment is very informative and takes account of the scholarly debate on the respective subjects. The last chapter of the Introduction deals with "the character and purpose of the gospel". Standing between those interpreters, who emphasize the Jewish character of the gospel and those who stress its Hellenistic background, the author maintains, that in this gospel "we have a highly original presentation of the truth about Jesus Christ, made by a bold and profound thinker". (p25). By reference to the recent discoveries about Gnostic (Hellenistic) and Jewish sects, the author shows that the gospel cannot any longer be pigeonholed as merely a product of the influence of the one or the other. In this chapter we also learn, that the problem which the gospel poses to us "is the problem of a revelation in history" (p27). This passage will be of particular importance for readers in S.E.-Asia who live surrounded by religions for which history is irrelevant to man's life.

The commentary is fairly complete, though it cannot be expected to offer a verse by verse exposition. It is arranged according to the chapters of the gospel and gives one or more subheadings for each one of them. Very useful are the introductory passages to most of the chapters, and we note particularly such introductions as the ones to chapters 11 (Rais-

ing of Lazarus), 17 (High-priestly prayer) a.o. Likewise the note on the Holy Spirit in the Fourth Gospel and the detailed exposition of ch. 3 ("The meaning of Christian baptism and its connection with Judgment") are of special value.

Whereas the Introduction to the book brings out the controversial aspects of the interpretation of the gospel, the expository part clearly opens the way to the devotional character and the homiletical purpose of the Fourth Gospel. Though the language of the book requires from the reader a competent knowledge of English, students and teachers in Theological Seminaries will warmly welcome this volume.

L. SCHREINER,
Nommensen, Siantar.

A Shorter Commentary on Romans,
Karl Barth 188 pp. Translated from the first ed. of "Kurze Erklärung des Römerbriefes". Chr. Kaiser Verlag, Munich, 1956, by D. H. Van Daalen. S.C.M. Press 1959. 15/-.

The appearance of Barth's Commentary on the Epistle to the Romans was hailed as "a bomb shell on the playground of the theologians" in 1918. It was an epoch-making book in Christian theology. This *Shorter Commentary on Romans* is a smaller, younger brother of the Epistle to the Romans of 1918 & 1921. It originated in the form of a course of extramural lectures delivered in Basle during the winter of 1940-41.

This really is a *short* commentary on Romans. It is only one third of the former one in length, but we shall see that this is not an extract from the former exposition. Dr. Barth's intention is to let Paul speak for himself anew. This is much easier to read and also much easier to understand than the other one.

Dr. Barth writes that "the Gospel" is the very core of the whole Epistle to the Romans. We can see this fact from the contents of the book.

Barth begins with a first lecture on "Introduction and Summary", and in his second lecture he approaches "the Apostolic office and the Gospel",

1.1-17. Here Paul comments on his office and on the Gospel he proclaims. God himself has sent Paul as his messenger to all the Gentiles.

The third lecture is on "the Gospel as God's condemnation of Man" 1.18-3.20. Both "Jews and Gentiles are all under the dominion of sin and are guilty before God". The death of Jesus Christ on the cross is the revelation of God's wrath from heaven.

The fourth lecture is "the Gospel as the Divine Justification of those who believe" 3.21-4.25. "You are the man whom God has justified". And he shall answer "Yes, I am this man!" Abraham is just not because of his works, nor his circumcision, nor the law, but only because of the fact that he believed and trusted God's promise to him.

In lectures 5-8 the four main themes of Christian salvation are developed—a. "the Gospel as Man's Reconciliation with God" 5.1-21. As men who have been justified by faith we have Peace with God. Jesus Christ is our peace;—b. "the Gospel as Man's Sanctification" 6.1-23. Sanctification is entirely God's grace. It is not man's affair, but God's.—c. "The Gospel as Man's Liberation" 7.1-25 from the "law of sin and death". By the death of the 'old man' we have been placed in a new situation; the law has lost its power as instigator and accuser of our sin.—d. "the Gospel as the Establishment of God's law" 8.1-39. God positively sets those who believe in Jesus Christ free for a life in the Spirit, under His will of grace.

The ninth lecture is "The Gospel among the Jews" 9.1-11.36. The Gospel meets with the disobedience of Israel even after the resurrection of Jesus Christ and the pouring out of the Holy Spirit. Paul deals with the problem of disobedience to the Gospel in the form of an adoring and glorifying contemplation of God's work and stimulates the disobedient to praise and worship God.

The tenth lecture is "The Gospel among the Christians" 12.1-15.13. Paul writes to the Church in Rome

telling them the form of the Christian life. It is an obedience to the Gospel with all one's thoughts and with the whole person. Christian life is the life of those who from one moment to the other are kept by God's mercy and nothing else.

The eleventh lecture is "The Apostle and the Church 15.14-16.27.

This is a valuable book for our libraries.

C. Y. HUANG,
Tainan, Formosa.

Studies in the Sermon on the Mount.

Vol. 1. D. Martyn Lloyd-Jones.
pp. 320. InterVarsity Fellowship
Press. Price 15/-.

This book is the first of two volumes of expository sermons on Matthew V-VII. It can hardly be called studies in the academic sense, because it avoids from the beginning problems such as the unity of the Sermon, synoptic problems and the historico-religious climate in which these sermons were delivered. In the author's expository sermons the words of Christ do not sound like the *incarnate* logos, but an abstract logos floating above time and space. As this preacher says in the preface, his "greatest hope and desire is that they may in some small way stimulate a new interest in expository preaching and encourage preachers to know that such sermons, lasting on an average forty minutes on Sunday morning, can be preached in what is called a 'down-town' church".

It is very doubtful, however, whether forty minute sermons like these, preached on successive Sunday mornings, would be welcomed by congregations in the tropical areas of South East Asia. It seems to me that this exposition is doctrinal or dogmatic, and does not give exegesis its proper weight; and that the author reads his doctrine into the text rather than exposing the content and meaning of it. Each sermon seems to constitute an outline in systematic theology. From the reading of this book the impression is that the author is appealing to our head and not to our heart; but it is not very successful even in terms of head. We must

agree with the author that we have to make the Sermon on the Mount relevant to the present world, but, in my opinion, we must work it out in a different way.

C. K. Wu,

Tainan, Formosa.

What is Christian Giving? Brian Rice. pp. 96. S.C.M. Press. 7/6.

Christian giving is of vital concern to our whole church. Many contributors to Sunday collections are merely tipping God. This is not Christian giving. Then what is Christian giving? The author discusses this question with reference to the Protestant Episcopal Church in America, especially to the diocese of Chicago and Michigan. He compares the American scene, where the church has powerful resources at its disposal, with the English scene, and asks "Why do American Christians give so much?" The answer is that they have been trained to give. "Where a congregation has been trained to give, the parish will be developing the proper natural resources with which to spread the gospel". It is most interesting to read how thousands of American church folk are trained to visit homes to present the parish budget, how tithing commissions are set up and how many challenging programmes are presented to the people.

A contrast is made with the situation in England. "Many church folk in England 'tip' God with their smallest coin. These false conceptions of Christian giving are bred and encouraged in Sunday School." So it becomes important to train church members, from childhood upwards, in the privilege of giving to the church. The clergy should teach and practice Christian giving till it hurts. There should be periodic sermons on Christian giving, where congregations should be taught that "tithing is not a money raising scheme or a tax, but a returning to God of a small but definite part of the many gifts received from His hands—a token payment of gratitude."

This emphasis on training and instruction is sound. There is truth in the statement that "people give not as they are able but as they understand." But still it is only one side of the truth, for there are those who understand that they should give, yet will not. Christian giving is the product not only of man's understanding but of his will also.

In general the author concentrates on principles, because they are universal and therefore applicable everywhere. This book encourages the clergy to teach and practice Christian giving so that results may be obtained in England as well as in America—and in South East Asia too! !

CHIAU-LIONG KAO,

Tainan, Formosa.

Handbook of Church Management.

William H. Leach, Prentice-Hall, Inc. 1958. pp. 504.

This is a "DO-IT-YOURSELF" book in the field of church administration, based upon a wide experience in American church life. It is not a book to be read at one sitting, but rather a reference book to which the pastor can turn when faced with almost any problem in the running of a church. How do you organize a church? How do you launch a building campaign? How do you conduct an every-member canvass? What about weddings, funerals, working with the women in the church, planning music for the year? These questions, and many others, are answered in a practical, helpful way. While geared to the American church situation and therefore not always applicable to Southeast Asia, this book, if used with discretion, may be of great value to pastors of medium-sized churches and larger ones. The suggestions here may save many hours of work, help the pastor to administer his church in a more efficient way, and thus release him for a larger measure of time in the "spiritual" and "intellectual" aspects of the ministry.

P. OLIN STOCKWELL,

Singapore.

Philosophy of the Buddha. A. J. Bahm. London, Rider & Co., 1958; pp. 175.

"The purpose of this book is to state the philosophy of Gotama, the man himself, by means of quotations from the Pitakas themselves" (Preface, p. 11). "It aims also to stimulate further study of the ancient Pitakas by minds uncommitted to traditional interpretations" (p. 12). It is the reviewer's task to assess how far the writer has accomplished the above aims. Not claiming any specialist knowledge of Buddhism and its doctrines, we frankly admit that this book contains many parts that are beyond our understanding, and that the few general indications given below constitute a critique of a general nature, rather than one based on sound expert knowledge of the bewildering mass of Buddhist sources.

Let us begin by stating what this book definitely is not. It is not an introduction to the essentials of Buddhist philosophy as traditionally attributed to Gotama. Those who wish to be introduced to this vast and complex field had better turn to such careful and scholarly introductions as E. G. Thomas's "The Life of the Buddha in Legend and History", and "The History of Buddhist Thought", or to some sympathetic introduction by a Buddhist follower or sympathiser. If, after such introductory information, and after perusal of some of the most important sources available in translation, the reader would feel inclined to write down his own impressions, he would be something very similar to what Professor Bahm is doing.

For this book is essentially the reaction of a Western scholar to the thought contained in some of the oldest Buddhist sutras. It is, in a sense, an attempt to answer the question: "What do *you* think of the Buddha?" Such attempts by Westerners are always stimulating to other Westerners who share a similar background; for it will only be in this way that Buddhism as a thought phenomenon will become integrated in general philosophy and no longer be relegated to the realm of mysterious Oriental apparitions.

On the very first page the author acquaints us with his principal reaction: the discovery that "everyone is a Buddhist". This is merely meant in the sense that "the teachings of Gotama contain principles which everyone accepts, once he stops to think about them" (p. 11). Chapter I begins by a terse summing up of Gotama's philosophy: "Desire for what will not be attained ends in frustration; therefore, to avoid frustration, avoid desiring what will not be attained" (p. 15). "If this be Gotama's doctrine, surely we are all followers of Gotama, assenting to the truth of his principle, *even if, unhappily, we fail to practise it to perfection*" (p. 20; reviewer's italics). Throughout the book this "discovery" by the author is expressed in the ever-recurrent adjective "middle-wayedness", and the phrase: "to accept things as they are". In the reviewer's opinion, the Buddha thus treated becomes a justification of modern sensible mental hygiene, but there is no room for the question: "What has caused thousands upon thousands of people to rise up and become followers of the Buddha?" For this step does not so much involve "assent to the truth of his principles" as implicit faith in the Buddha himself. There is after all a difference between "assenting to" (and not necessarily practising) and believing with one's whole being. It is a difference of dimension which perhaps comes out best in Professor Bahm's statement: "When one can enjoy life's tensions un-tensely (including un-tensely enjoying such tension as is present in this 'tensions un-tensely') he has arrived in *nirvana*" (p. 78).

Such reduction to a kind of common sense of what are essentially categories of faith has also influenced Professor Bahm's selection of the most "authentic" material. "Those sutras", he states, "which have a commonsense, down-to-earth, obvious character about them, those in which some simple problem is dealt with intelligently (vs. didactically) ... seem more likely to reflect an original message" (p. 160). The result is that the author has brought together in

his book a large number of quotations from which the Buddha appears the sanest of all men (an aspect that should indeed not be forgotten), but at the same time he has no use for anything which indicates this implicit belief in the Buddha about which we spoke earlier. Thus, the author's first aim, quoted at the beginning of this review, needs substantial qualification. It is to be hoped, however, that his book will contribute to his second aim: a further study of the Pitakas by minds uncommitted to Buddhist tradition, but seriously attempting to penetrate into the total mystery of the Buddha's teaching and life and not stopping at his capacity for common sense.

R. P. KRAMERS,
Hongkong.

Confucius. Shigeki Kaizuka, translated by Geoffrey Bownas. London, Allen & Unwin Ltd.; New York, Macmillan Co., 1956. pp. 192.

There is no lack of descriptions in Western languages of the sage with whose name Chinese culture will forever be linked. This is not surprising, for great men can be seen from so many angles and perspectives that interpretations of their lives and their significance must needs continue in every age. "Every period", wrote a Chinese scholar three decades ago, "has its own Confucius".

Yet, it is the ideal of the historian to approach as nearly as possible the personalities of the past in their own specific setting, weighing their words and deeds against the background of those distant times. In Professor Kaizuka's book we have to do primarily with such an attempt, for more than half the book is devoted to an analytical description of the social and political conditions and shifts of Confucius' time.

This is a valuable contribution to one view of the Chinese sage, because it forces us to a cool, impassionate appraisal of his teachings and actions. Confucius here does not "hang in the air"; he is not in the first place the one through whom a glimpse of eternal ultimate truth may

be had. We are introduced to a Confucius moulded by the China of his days rather than to the moulder of China.

But the days in which there was an unshakeable belief in the possibility of an objective presentation of historical facts are gone, and we must, especially in the case of a person who had such tremendous spiritual influence over his nation for two and a half millennia, ask the question: does the author anywhere reveal his own specific standpoint? For Confucianism is by no means completely dead, and there are many attempts today to reassert its universal values in a modern world which seems to have broken with tradition.

If such a standpoint can be discerned in the author's treatment, it must be in his great stress on an incipient rationalism in Confucius' teaching which tried to free itself from any religious admixture (e.g. pp. 116, 118—119). The author does not deny that Confucius' message was one of return to golden antiquity, but he points out the essential difference between the group-consciousness of the ancient clan rules and the stress on individual liberty which is more basic in Confucius (pp. 130). Thus, he was no mere traditionalist but one who, so to say, harked back to old traditions for new reasons.

Many details could be commented upon. To mention some: the author carefully distinguishes between several strata in the *Analects*, the principal source for Confucius' thought. This is in itself a good procedure, but he seems sometimes to make unnecessary use of it, as in the case of the two settings of the maxim "do not as ye would not be done by", which should not need to be explained from the strata theory (pp. 102 ff.). The author also makes much of Confucius' political career (pp. 158 ff.), whereas the traditions about his holding high government posts are not generally accepted as historically reliable. One element which is very much lacking in the description of Confucius' views is his stress on *hsiao*, filial piety, which after all was called in the *Analects* the foundation of *jên*, humanity.

On the whole, then, we are presented with Confucius the man and not the myth (to adapt Professor Creel's title), and, though this is valuable and refreshing, it would be good to read some traditional account (e.g. Carl Crow, *Master K'ung*, which is a pure compilation from all the various traditions) beside it, to get a little of the flavour of what Confucius has meant to many generations of Chinese.

Mr. Bownas is to be congratulated upon his excellent English translation which does not at all read like a translation.

R. P. KRAMERS,
Hongkong.

The Buddha, The Prophet and the Christ, F. H. Hilliard, London, Allen & Unwin, Ltd.; New York, Macmillan Co., 1956, pp. 169.

It is usually with trepidation that one takes up a book of a mere 169 pages, yet having such a tremendous title as the above. Will the author's aim be a "comparison" such as was and is held possible by those who tend to squeeze out of every spiritual movement any common denominator of religious quality they can find? And will he try to prove which of these stands highest in a selfconstructed pyramid of religiosity?

This book is not really such an attempt. As becomes clear in the introduction, the choice of the title indicates that we have to do here with manifestations of the "supernatural", of ultimate reality. Hence, the book is not called "Sakyamuni, Mohammed, Jesus". In fact, this is the limitation which the author has set himself: he brings together those evidences in the three sets of canonical writings which more or less clearly indicate that the three religious Founders were regarded at an early date as supernatural and divine. In all three cases the author follows a similar scheme: after a brief account of the sources, the material is grouped under the headings: Birth (and Pre-existence), Call, Ministry, Death and Supernatural Character. At the end of the book some reflections are added in which the three parts are carefully brought together (the question of historical borrowing is also

briefly discussed). The last pages may reveal something of the author's own convictions: his wide interpretation of St. John's testimony: "The Light shineth in darkness".

It is not easy to assess the specific purpose of the book. It certainly does not serve as a set of brief introductions to any of the three faiths. In fact, the reader must himself supply the general picture of each, out of which the author has picked only those parts which serve for evidence of the supernatural. This is most clearly seen in the treatment of the subject "Ministry", from which an uninitiated reader would conclude that the activities of the three Founders were purely a series of miracles. The total setting in which to evaluate the evidence in this book is sorely needed.

Perhaps the main criticism must be directed against the author's whole theme: that of the "supernatural". Beyond a very occasional statement that it is linked up with Ultimate Reality, there is nowhere a clear explanation of the *significance* of the supernatural in either of the three cases. Is there no difference between a miracle of trees walking to Mohammed to provide shade for him and a miracle of healing which is a work of infinite mercy? The believer goes beyond the mere statement of the supernatural; to him, its significance is indissolubly linked with the purpose of his life. We seem to be left here with the feeling that something has been proved which in itself has no significance. But at least it is useful that some of the pertinent sources have been brought together and extensively quoted.

R. P. KRAMERS,
Hongkong.

The Meaning of Persons, Paul Tournier, Harpers, 1957, 238 p.

This valuable book comes from the pen of a Swiss physician and psychiatrist who has much to teach ministers and seminary teachers. He has discovered that "we always find time for what we are interested in. There can be few vocations more interesting than that of seeking to understand the human person." Tournier is concerned to set forth the Christian view

of what it means to be a person, in the midst of a world which is increasingly geared to the impersonal or sub-personal. All of us must choose whether or not our life is to be lived predominantly in the World of Things or the World of Persons.

Tournier's basic distinction is between what he calls the Person and the Personage. Our person, or self, is manifested in a variety of personages, or masks, depending upon the situation. "At each new encounter we show ourselves different; with one friend we are the serious thinker; with another, the wag; we change our demeanour to suit each new situation. We are even many personages at once." Much of life is a kind of play-acting whereby artificial personages encounter one another, as at an official tea. Still, behind each personage there is a person, longing for some kind of integrity and for a genuine encounter, or communion, with other persons. But man's basic problem is that his desire for communion coexists with his resistance to communion. He longs for communion and it at the same time forever seeking ways to escape the demands which it involves. This is equally true of the relationship of friend and friend, man and wife, and man and God. In fact, all of these relationships will be seen to be of one piece.

This book does not hold out a simple psychological Utopia. The idea that the self can be so integrated as to always stand in naked sincerity, stripped clean of all manifestations of the external personage is rejected. "The person, whatever it be, can only be manifested by expressing itself; and expression means a personage." Nevertheless, genuine dialogue with God and others can be achieved, although the conditions of such a dialogue are costly. The result will not be the achievement of a static state, but recurrent moments of creativity when communion takes place, choices are made, and the life of freedom and dialogue becomes a reality, which in turn colors the next stage of life.

The book is filled with examples taken from the doctor's consultations

with his patients. As such, it is immensely helpful to pastors and teachers whose main concern is (or, should be!) with people—that is, to help them to become free and responsible persons, growing in their capacity for communion with God and personal sharing in the destiny of other persons. In fact, one of the disturbing aspects of this book is the way it forces the teacher to examine whether his dominating interest is people, or impersonal ideas.

The book is itself the product of this doctor's own change in his relationship to people. He tells of the time when a routine religious life and an impersonal medical practice were abandoned, as the result of a genuine encounter and dialogue with God. Then there began a concern for his patients as persons. This in turn called for a radical reordering of his life. "In order to find the calm necessary for a more personal medicine, in order to find the time that is indispensable for meditation and for family life, I have had to put off many of my patients, say no to many requests for articles or speeches. I have found it hard to do, for I never like to disappoint people. But is it not just self-conceit, this desire to be appreciated? If I were to say yes to everybody I should not be a free agent, a person, but the slave of the 'race against time' which is one of the curses of the modern world."

This book would be a valuable addition to every theological library in Southeast Asia. It is written in a popular style, but its thought will command the respect of teachers in several departments. It can be used with great profit in classes of Christian Education which deal with the growth of persons; in Pastoral Theology classes which deal with the ministry of listening and counselling; in Theology classes which deal with the nature of man and the Divine-Human Encounter. In fact, this book might well serve as the occasion for discussions and classes across the usual departmental lines, an experiment which in itself would greatly enrich our usual piecemeal approach to theological education.

PAUL CLASPER,
Burma.

Too Late the Phalarope, Alan Paton, Signet Paperback, originally published by Charles Scribner's Sons.

One morning during the 1959 Study Institute in Singapore, Dr. Muilenburg mentioned the value of listening to the testimony of modern literature for its description of the great human problems. He specifically mentioned *Too Late the Phalarope*. I spent parts of the next three days trying to locate a copy, and then could hardly lay the book down until it was finished.

Like the author's earlier *Cry, The Beloved Country*, the scene of this tragedy is South Africa. But the novel is not so much an expose of conditions in that turbulent land, as a penetrating description of man's perennial problem of temptation, the misunderstanding of man and man, and above all, the inability to communicate, when communication could make the difference between salvation and damnation.

Pieter van Vlaanderen is the epitome of responsibility. He is the trusted lieutenant in the police force, the great rugby player who is the idol of thousands of boys. He is a substantial family man and church member. But eventually he becomes involved with a young, light coloured girl named Stephanie, who lives in the negro quarter. His fall brings doom crashing upon the heads of the whole family.

But why does it happen? There is no one simple answer in the story, which vividly reflects the complexities of life and the dark labyrinthian ways of the soul of man.

Pieter is a straightforward character, but not a simple one. He has always been a conundrum to his inflexible, Bible-reading father. For the son combined many of the rugged, masculine characteristics of the father, with much of the gentleness and poetic qualities of his mother. Had he been one or the other, the father might have understood him better, but he was both. Consequently, the father looked upon him "with the anger of a man cheated with a son, who was like a demon with a horse, and like a pale girl with a flower." The distance between father and son

is one of the impressive undercurrents of the novel.

There is also the failure in the relationship of Pieter and his wife. The difficulty of achieving the kind of union which is mutually strengthening is depicted in a few graphic strokes. At the one time when understanding and affection might have turned the tide there was only a chill, an un-crossable distance.

But the reason for the fall cannot be located outside of Pieter. There is the mystery of the locked door within. Again and again one senses that if he could only have confided his problem to some understanding person the tragedy might have been averted. There is the friend, the aunt, and the young assistant minister. Any of these might have been a veritable angel of God. But Pieter "shut the door of his soul." Others were left wondering if they themselves should have been more persistent in battering down the shut door. But the door remained closed. There was no essential communication of persons.

Ministers and theological students will be especially interested in the relationship of Pieter to the young assistant minister who comes to the church at the time of Pieter's struggle. The power of a sermon to move the heart and encourage intimate conversation is seen as a potential means of grace. But the ultimate failure to get beyond the surface level is testimony to the mystery of the closed door within and the delicacy of the minister's relationship to burdened people.

The reading of serious, imaginative literature is apt to be one of the neglected areas of the minister's reading. Perhaps this is partly due to its neglect by professors in seminaries, who seldom utilize it as a source of insight for theology classes. *Too Late the Phalarope* could well be a polished mirror for teachers and students alike, whose academic discussions of the doctrines of sin and salvation move at a comfortable distance from the realities which actually engulf the persons filling the theological class room.

PAUL CLASPER,
Burma.

The Book of Nahum, a commentary. Walter A. Maier, Concordia Publishing House, St. Louis, Miss., 1959. US\$5.75.

For all his poetic power, the 47-verse booklet of Nahum has the name of being one of the most inaccessible amongst the Minor Prophets. The text is in such a deplorable state, that one might feel tempted to pray for the discovery of another "Dead Sea Scroll" which might provide us with a more reliable basis for translation and interpretation! In spite of all the critical erudition and skill spent especially in the past 150 years on Masoretic text and ancient versions of the book, we have no reconstruction till now, which could claim general recognition.

Deeply dissatisfied with such a situation and with so many negatively critical commentaries, the late Dr. Maier made a new attempt on Nahum. Plowing through some 40 commentaries and numerous monographs on Nahum, he worked for approximately a decade prior to his death in 1950. The materials left by the author have now been edited—partly abridged or condensed—by George V. Schick. The result is an impressive volume of almost 400 pages.

Dr. Maier was a conservative scholar, and he made no secret of it. Here are some of his main positions which he defended with astonishing tenacity:

1. The Hebrew text of Nahum is "in general" intact in the form handed down through the centuries. There are no scribal errors, and there is no corruption of the text which could disturb its clear meaning. It was not by chance that all the critical scholar's efforts failed to produce a single generally accepted emendation: their principle, emendation itself, was wrong!

2. Nahum the prophet alone must be regarded as the writer of the booklet; so did Moses write all the Pentateuch, and Isaiah, Is. 1—66. There are no earlier documents inserted in the text, no secondary writers, no later prophets adding their point of view. The admission of such a plurality of authors would shake the very

foundations of the Bible's authority.

3. The divine authority of Nahum's prophecy can be proved by the fact that he forecast and predicted Nineveh's fall and destruction more than 40 years prior to the event, and that everything he said was almost literally fulfilled, as can be demonstrated by historical and archaeological documents. Since we have such documents, there is no need for further meditation on the truth of Nahum's vision.

4. Contrary to the theories of modern form criticism, the book of Nahum has no liturgical origin or background. The only literary form to be found in the book is that of the "prophetic oracle" viz. prediction. The initial verses (1.2-10) speak about God's irresistible power, rather than about His real appearance for judgment in terms of a theophany.

5. Nahum's first and last word on Nineveh is punishment and utter destruction, the few verses of reassurance and consolation (1:7.9.12.13; 2:1) being strictly confined to Judah, God's own people. Other prophets may have announced a similar punishment for other nations, even for Israel and Judah, but Assur was the worst of all and an exceptional case, as is demonstrated in awful fashion by Nineveh's fate.

There is no room in this review to discuss Dr. Maier's views at length. I am sure they are untenable one by one—not because they are conservative or fundamentalist or anything else, but simply because they are scientifically and theologically out of time. How is it possible, that a biblical scholar of such erudition should manage to regard the Masoretic text as "the original" and to go on defending it by all means? How could one stick to the traditional names of biblical authors, as if this had anything to do with the authority of their writings? Of course, there are prophecies predicting events to come; but one should not behave as if beside them there were no prophecies contemporary to the events, or even fully authoritative "vaticinia post eventum"? Why should Dr. Maier reject the form-critical approach to biblical texts which has

proved able to open so many new and helpful aspects of the Bible? Most of all: how can Nahum's vision be rightly understood apart from its context, i.e. the other prophets' message on God's judgments which always include the chance of penitence and rebirth even in the middle of punishment and destruction?

However it be—I don't think this commentary is of much use for theological libraries in South-East-Asia. Only Hebraists can read it, and they will probably prefer works of a better scientific and theological standard.

CHR. F. BARTH,
Djakarta.

The Death of Christ, John Knox;
Collins, London 1959, 192 pp.
12s. 6d.

The problem discussed in this thought-provoking book is one which is very sacred to most Christians. It touches in fact on questions which for the pious follower of Jesus Christ belong to the "untouchable". This is particularly true of the part of the book which is called, "Jesus and His Cross", where the "messianic consciousness of Jesus" is discussed.

Questions raised and answered include: Was Jesus conscious of being the promised Messiah? Did He ever refer to Himself as the Son of Man? Did He identify Himself with the Suffering Servant of Isa. 53? These are delicate questions and hence very difficult to answer. The average Christian thinks he can answer the questions simply by saying: Of course, He knew it all. He was God and He said in His word that He was the Messiah.

But the scholar is not so sure of his answer. He must instead ask: How many of the pericopes were inspired by the early church? Did the first Christians add their interpretation to the words Jesus had spoken? Did they invent the sayings which indicate that Jesus was fully aware of His Messiahship? Did the early church introduce the theology of the cross, or did it originate in Jesus' own thinking? Did the cross have any

theological significance for Jesus Himself?

These and similar questions are frankly discussed by Dr. Knox. The writer of this review is particularly thankful for the discussion of the three types of Son of Man thought prevalent in Jewish thinking in Jesus' day, and also detectable in the New Testament. Dr. Knox's conclusion is that Jesus did not recognize Himself as the Messiah. He never indicated that He was the Son of Man or the Suffering Servant.

How, then, did the idea of Jesus as the promised Messiah develop? In the early church, says Knox. The doctrine of the cross developed quite naturally among those who loved and served Jesus of Nazareth. As those people remembered their Master and His teaching it became increasingly clear to them that He was the long promised Messiah, who was ready to suffer and die for a sinful world, and who is to return as Judge of all mankind. It was Christ Himself who brought the church into being.

The final chapter of the book is a stirring testimony to the centrality of the Cross. No person can remain neutral as far as the Cross of Christ is concerned. It is possible to deny the fact of the Cross in order to live as we please. Or we may acknowledge the Cross and be so overwhelmed by this cruel happening that we cannot any longer see any meaning in life. Or we can do as the writer suggests: accept both the Cross and life, and thus find a deeper meaning in life; something that passes all understanding, but can be experienced by faith in Him who died on the cross.

Even though it is impossible to accept all of Dr. Knox's conclusions, one cannot but be grateful to him for the frank and honest treatment he has given this important question. If the reader of **The Death of Christ** sometimes feels that the writer is too "liberal", please continue your reading through the last chapter, where you will find the writer humbly grasping the foot of the Cross.

RAGNAR ALM,
Nommensen P. Siantar.

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